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Controversy.---No. XV.

RULE OF FAITH

Philadelphia, May 10, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—If there was any thing wanting to show the weakness of the Protestant principle in reference to the rule of faith, it is found in your attempt to supply the absence of argument, by the introduction of reproach. I wished to spare the feelings of our readers, in regard to the crimes which *history* has ascribed to Catholics and to Protestants on the subject of religious persecution. Men of education, on both sides, have long since come to the conclusion, that although persecution forms no part of the religion of Jesus Christ, yet, unhappily, there are few denominations that have *not* persecuted *when they had the power.* But all are agreed, that *this charge* comes with a peculiarly bad grace from either John Calvin or any of his disciples. There is blood upon his memory; and it looks doubly dark and deep when associated with the recollections that he set up to be A MAN OF GOD, and a REFORMER of the church of Christ. Bellarmine, indeed, sanctioned the right of Catholic princes to wield the sword of civil power against persons condemned by the church for heresy;—but so far as he is concerned, the fact exhibits only the *theory* of persecution and the sanction of his pen. Calvin's was the sanction of the pen and faggot, the theory and the *practice.* The example of the master has been faithfully imitated by his followers. And, appealing to the decision of impartial history, I defy you to show a single state in Europe or America, in which Calvinists or Presbyterians conceded free *toleration* from the moment they possessed civil power, whether derived by grant from the crown, as in New England, or acquired as in Europe, by rebellion and usurpation!

If then history does not contain one single exception, on this head, I would leave it to the good sense of our readers, whether it is wise, whether it is modest in you to charge Catholics with persecution, and that too, in the name of a sect which has stained the soil of every country in which it ruled, with the blood of the Protestant, as well as Catholic, victims of its bigotry and intolerance! It would seem that it is a crime for any *other* denomination to do what Presbyterians have never failed of doing *when they had the power.* I do not perceive by what *divine right* Presbyterians claim the MONOPOLY of persecution. If it be a privilege at all, which I deny, *Catholics* possessed the priority of title. *They* did not spring up in the 16th century of the Christian church, to dispute the faith of Protestants. But on the contrary, the Protestants then came into existence to dispute with them, for something more than "the kingdom which is not of this world;"—viz. for their churches, their castles, their towns, and their kingdoms. It is a fact, that at the rise of the Reformation so called, Catholics possessed every thing; and that Protestants *as such* possessed nothing, save their private individual estates. How came they then to possess themselves of public power and property which did not belong to them? Did they give any equivalent? They had none to give. Did the Catholics resign them *voluntarily?* No, certainly:—if they had they would have escaped the charge of *persecution.* They were in possession—*defence* was their *natural* privilege. Kingdoms were tranquil and united in the profession of the same religion, whenever the heresy began, and the question was, whether it was the right of nations to extinguish the *spark*, or allow their institutions, civil and religious, to be consumed in the political conflagration which it never failed to excite. It was to illustrate this question, that Bellarmine embarked on the sea of political casuistry. He contended that the civil magistrates were, in the language of your standard of 1821 "nursing fathers of the church"—and it is a remark-coincidence that he attempts to prove his position by reference to the *same texts* of Scripture by which the WESTMINSTER DIVINES, and the "adopting act of 1729," made it a *sin* for Presbyterians to "tolerate a false religion."

Bellarmine himself must be resposible for his opinions on this subject, which do not at all belong to the faith of the Catholic religion. He is a "standard writer," in treating of Catholic *doctrines*—of questions "de fide." But on points of political economy, or civil government, as they are not even "fere de fide," his pen was at liberty to ramble as well as that of any other individual. His reasoning on the question, appears to me as extravagant as it can to you—and I am just as ready to reject it. For, you will observe that Catholics, as such, are responsible only for the *doctrines* of the CHURCH, and not for the private opinions of her members. Show me then the decree of any Council, or the bull of any Pope, proposing persecution as a part of *our religion*—and let *that document* be the proof of your charge.

Neither does the inquisition of Spain constitute any part of our religion. Of course you are at liberty to make it the theme of declamation as long as you please. If, however, you were questioned as to what the inquistion really is, I doubt much whether your information would not be found very defective. It would probably correspond with your knowledge of indulgences—"a bundle of licenses to commit sin."

With regard to the "Massacre of St. Bartholomew," I condemn it as much as you. It was a deed of blood and horror. But let the blame be attached to *its authors*, Charles IX. and Catharine of Medicis, who favored the Huguenots and Catholics, alternately, as their interests seemed to require. But to form a correct judgment of this sanguinary event, it is necessary to consider it in connexion with the events by which it was preceded. The Huguenots of France had committed many similar acts of barbarity. Davila relates that upon the death of Francis II. when *liberty of conscience was granted them*, besides burning churches and monasteries, they massacred people in the very streets of Paris. Heylin, a Protestant, relates that in time of a profound peace, they fell upon and MURDERED *the whole clergy* who composed the procession of Corpus Christi in the city of Pamiers; and afterwards committed similar outrages at Montauban, Rodez, Valence, &c. (Hist. Presb. l. ii.) It is known by the proclamation of Charles immediately after the massacre, that it was not on account of their religion, but to anticipate the conspiracy of Coligni and his associates—"*non religionis odio*, sed utne fariæ Colinii et sociorum conjurationi obviam iret." (Thuan. lib. lii.)

The Huguenots constituted a kind of independent party in the heart of the nation. They had their own treasury to support themselves in their wars *against their sovereigns.* And Admiral Coligni went so far, as to propose furnishing ten thousand Huguenots for the army—and declared that *he and they would be obliged to take up arms against the king himself*, if he declined this offer, and refused to aid the Protestants of Flanders!! (See Walsingham's Despatches quoted by Digges. 226.) Was it from St. Paul, that this chieftain of the Protestant party in France learned to hold *this language* towards his sovereign? Here was a subject *dictating* to his king. Still, all this does not justify the horrible measure by which *that* king rid himself of *that* subject and his party. It furnishes, however, a different range of motives, beside these to which Protestants usually ascribe the massacre.

It is also certain that the king took infinite pains to make his subjects and foreign princes, especially the Pope, believe that in killing the Huguenots, he had only taken the necessary measures of self-defence to preserve his own life, together with the constitution and religion of his kingdom. (Thuan. l. ii. Maimb. l. vi.) And the Biographer of Gregory XIII. clearly shows that the deliverance of the French king from this *pretended* conspiracy, was the event for which public thanks were offered at Rome, and not for the massacre itself, as you have stated. (Pagi vol. vi. p. 729.) Again, in reference to the *number* of the slain, it is evident that your information has not kept pace with your zeal. Among the Huguenot writers, Perrifix reckons 100,000, Sully 70,000, Thuanus 30,000, La Popelirine 20,000, the Reformed Martyrologist 15,000, and you 40,000, "according to the *report* which prevailed." But the Martyrologist, wishing to be more *correctly* informed, procured from the ministers in the different towns where massacres had taken place, the names of those who had perished or were *supposed* to have perished; he published the result in 1582: and in all France he could discover the names of no more than 786 persons. (Caveirac Dissertation, xxxviii.)

It would be well, also, for you to understand that the Catholic clergy were the most active *in protecting the Huguenots from the vengeance* of popular fury. And that among other instances, the Bishop of Lisieux, a Dominican Friar, opposed the execution of the orders given in the name of the king—declaring "it is the duty of the good shepherd to lay down *his* life for the sheep, not to let *them* be slaughtered before his face. These (the Huguenots of his diocese) are my sheep, though they have gone astray, and I am resolved to run all hazards in protecting them." (Maimb.) But Rev. Sir, are you not driven to great straits when you give a dissertation on the horrors of the inquisition, the massacre of St. Bartholomew, &c. instead of *arguments* on the rule of faith? These are stale topics. Your Introduction of them was utterly uncalled for by the question, under discussion; and it can have no other effect, except to mislead ignorance, confirm prejudice, and inspire hatred. To do this is not a comely or benevolent office for a minister of the Gospel, which breathes but peace and charity.

If, however, Protestants were *immaculate* on the subject of persecution, you might have put forward this charge with some degree of consistency. But all the reformers persecuted when they had the power, and sanctioned it, when they had not. If therefore, I give a few quotations and facts to prove this assertion, I hope that neither you nor our readers will be offended at an exposure to which your eyes are unaccustomed, but which you have made necessary. I do it not to increase the separation between Catholics and Protestants, which is already too great;—not in a spirit of bad feeling or retaliation, but simply to show that Protestants, if they are to be accountable for the deeds of *their* ancestors (and if *they* are not, I do not see why *we* should be) have no reason to boast of superiority on the subject of liberality and religious toleration. But, Rev. Sir, if your forefathers and mine have done those things *in the name* of religion, which religion *does not sanction*, I would rather have joined you in walking backwards, to cover their deeds with the mantle of oblivion, than be obliged to join you in exposing them. Still, painful as the task is, you have made it necessary, and it must be accomplished.

It is but right that I should begin with the Reformer of Geneva, Calvin himself. Servetus, says he, "was cast into prison, whence he escaped, I know not how, and was wandering through Italy for about four months. At length, having under evil auspices, come hither, he was arrested AT MY INSTIGATION, by one of our Syndicts," (Calvini, Epist. et Respons. p. 294.) Again, (p. 290.) "The author (Servetus) is held in prison by our magistrates, and soon, I HOPE, to *suffer his punishment.*"

In this letter to M. Du. Poet, he says, of those who differed from him in the interpretation of the Bible, "Pareils monstres doivent etre etouffes, comme fis ICI en l'execution de Michel Servet, Espagnol." That is, "they ought to be strangled, as was done HERE with the Spaniard, Michael Servetus."

This gentle Reformer would have strangled (etouffes) Gentilis, Okin, Blaudrat, and others, if they had not either *fled* or *retracted;* which they were *obliged* to do—to save their lives Melancthon, Bullinger, and the Protestant clergy of Switzerland generally, and in *solemn session, approved of the faggot*, which consumed Servetus. Bucer declared that he should have been "torn limb from limb!"

John Knox, was ready to prove, "by the Prophets and plain Scriptures of God, what trees and generation they (the Catholics) be, to wit, unfruitful and rotten; APT FOR NOTHING BUT TO BE CAST INTO HELL FIRE." (Appellation, p. 30.)

Even the meek John Wesley as late as the year 1780, proclaimed that "they (Catholics) ought not to be tolerated, by any government, PROTESTANT, MAHOMETAN, or PAGAN."

Let us now look for the mild, tolerant, evangelical language of Luther: If, "says he, in his book against Sylvester Pieras, "we despatch thieves by the *gallows*, high-waymen by the *sword*, HERETICS by *fire;* why do we not rather attack with ALL KINDS OF ARMS, these monsters of perdition, these Cardinals, these Popes, and all this sink of the Romish Sodom, which corrupts without ceasing, the church of God, and WASH OUR HANDS IN THEIR BLOOD."

In England the history of Protestant *toleration* has been written in statutes of similar tint. Protestants were burned alive for *heresy*, and Catholics "hanged, embowelled and quartered," because they would not become Protestants. To deny the supremacy of Henry VIII, or his daughter, when she became head of the church, was quite enough to entitle any one to all the privileges of *martyrdom.*

Your old friend, Archbishop Usher, by way of showing his "authority among Romanists," entered a Catholic chapel with armed soldiers, seized the Priest in his vestments and hewed down the crucifix. He and eleven other Protestant bishops, solemnly decided that "to give them (Catholics) a toleration, or to consent that they may freely exercise their religion, IS A GREVIOUS SIN." (Plowden, vol. I. c. 4.) In 1642, the same Usher, extorted a promise from Charles I. *never to connive at Popery*—and *on this intolerant pledge*, administered to him the Sacrament. (Birch, p. 278—9.) Poor Charles little imagined then that his Presbyterian subjects would entitle *himself* to a place in the martyrology of Protestant persecution.

But Presbyterians have persecuted greater men than *mere* kings. The learned Protestant, Grotius, in his dungeon, is an instance of it—in the low Contries:—where the Presbyterian Gomarists persecuted the Presbyterian Armenians with the most *deliberate* and unrelenting fury. If we turn our eyes to the Gromwellian ascendency in Great Britain and Ireland, we shall see *what kind* of toleration Presbyterians practised. Dr Taylor, (a Protestant, A. B., of Trinity College,) tells us, "that they (Puritans) employed BLOOD-HOUNDS to track the haunts of these devoted men" (Catholic priests.) And that "during the latter part of the 17th and beginning of the 18th century, '*Priest hunting*' was a favourite field sport in Ireland." (See Hist. Ireland, vol. 2. p. 52., Harper's Family Library.)

The Presbyterians, indeed, were themselves persecuted. But nothing could teach them mercy. The "Pilgrim fathers," fleeing from intolerance across the ocean, had scarcely landed on the rock of Plymouth, till they began to persecuta each other. They put the Quakers to death without pity, as "pestilent heretics." (Hist. of Bapt. in New England, vol. I. p. 329.) "Whipping," "branding," and "cutting off the right ear," were mitigated forms of punishment for the crime of heresy—that is, for *interpreting the Bible for themselves.* In a word, *show, in all history*, a *single instance*, in which Presbyterians possessed civil jurisdiction over ten miles square of the surface of this earth, without practising intolerance and persecution, within the limits of their territory!

If, on the other hand, Catholics had been as persecuting as you pretend, could they not have rid the world of the first Reformers, as Calvin rid Geneva of the Spaniard? I will take but one or two cases in point. The same Dr. Taylor already quoted, says, "It is but justice to this maligned body (the Catholics—he might well say, "*maligned*") to add, that on the three occasions of their obtaining the upper hand, (in Ireland) *they never injured a single person in life or limb, for professing a different religion from their own.*" And Thomas Campbell, the Poet, (Morning Chron. London, Feb. 11, 1833,) says, the toleration practised by the Catholics of Poland, "ought to make *Protestants* blush."

Again, the Catholic colony of Maryland unfurled the first banner of religious freedom that ever floated on the breeze of Heaven. The charitable Dr. Miller, however, denies them even the merit of good *motives* in this. He seems to have had *access to their intentions*, and tells us accordingly, that they did it "from *policy.*" But their "policy" in this regard availed them little,—and the following testimony from Jefferson's notes on Virginia, shows how *unkind* it was in a descendant of "the Puritans," such as Dr. Miller, to have made the remark: "The *persecuting laws* which were passed by the Virginians soon after this period against THE PURITANS, made the latter emigrate in considerable numbers, to Maryland, that they *might enjoy* under a POPISH PROPRIETARY, that *liberty of conscience*, of which they were *deprived* by their FELLOW PROTESTANTS." (Jeff. Query XVII.) What was the consequence? Puritanical gratitude, of course.

"When, upon the Revolution, power changed hands, the *new-men* (Ah! Doctor!) made but an *indifferent requital* for the liberties and indulgence they had enjoyed under the old admin istration. They not *only deprived the harmless Catholics of all share in the government, but* THEY EVEN ADOPTED THE WHOLE BODY OF THE PENAL LAWS OF ENGLAND AGAINST THEM." (Wyne's Hist. of British Empire in America, London, 1770. vol. I. p. 239.)

Need I inform you that to *this day* the laws of Protestant *intolerance* are unrepealed in New Jersey and North Carolina; so that for excercising *the freedom of conscience*, a Catholic in those States is disqualified from holding the office even of Constable?

Now let Protestants see whether it is *becoming* in them to charge us with persecution. At the time of the Reformation, the faith, the ecclesiastical jurisdiction, the civil power, the churches, the fortresses, the cities, the kingdoms, the crowns, in a word, every thing, belonged to Catholics. They could plead for their title the *prescription* of a thousand years. Supposing, then, we grant that in defending themselves in any, or all of these possessions, they were guilty of excesses, by how many considerations may these excesses be extenuated? But where shall we find the plea for *Protestant* intolerance? All their possessions whether belonging to this world, or the world to come, were of recent origin, and acquired by the title of usurpation. Yesterday, they claimed *freedom of conscience;* and to day, having THE POWER TO REFUSE IT, they "hang," "embowel," "quarter," or burn to death, the wretch, who acts upon their own principles!! If God has appointed, as the RULE OF FAITH, that every man shall understand the Scripture for himself, then Servetus was as *justifiable as* Calvin in their interpretation. Why then did Calvin BURN Servetus? On *that* principle, Servetus would have had quite as good a right to burn Calvin. Why did Henry VIII. the father of the Reformation in England, burn every body that stood in opposition to *his* religious *opinions*,—if the freedom of opinion be the right of all? Why did his Protestant daughter, Queen Elizabeth, the third head of the English church, why did *she* burn, and hang, and embowel, and quarter, those who differed from *her opinions?*

Why did the Rev. Mr. Wesley proclaim in his writings, that not even "Turks or Pagans" were justified "in tolerating Roman Catholics?" Why did John Knox preach that Roman Catholics were "apt only for hell fire:" and proclaim that it was the duty of the magistrates and people to put them to death? Why did Presbyterians put their fellow-protestants to death in Geneva, England and America? And these are people who reproach Catholics with what does not belong either to the spirit or the letter of their religion, viz: the massacre of St Bartholomew and the Inquisition!!

Let honest and impartial Protestants, therefore, place these accounts side by side, and strike the balance between their ancestors and ours. Are you not, consequently, as unfortunate in appealing to *this* test, in favour of the Protestant rule of faith as you have been in every other? But pray, Rev. Sir, what have *these matters* to do with that principle, which the Son of God established, "to guide us" in our discrimination between truth and error? The other portions of your letter shall now be attended to.

1st. I trust it will not be considered extravagant in me, to insinuate that the ploughshare has actually passed through the radical delusion of Protestantism, on the rule of faith; when the reader will recollect, that you have not dared to grapple with a single argument of reason, fact, or history that I have adduced to show its absurdity. You have, indeed, presented yourself as the advocate of the Bible, and the defender of the Holy Ghost, as if my arguments against the Protestant, or in support of the Catholic rule of faith, were directed against the sacred volume, or the Divine Spirit!!! You have made quotations, which are found to have been falsified, in every instance *that I have had time to examine.* You have, by *adding* and *omitting* words, *changing* punctuation, &c., made the *champions* of the Catholic church to speak the language of the "Protestant delusion," which they never uttered. You have brought forth Luther *acquitting*, and Bellarmine accusing the church of persecution! You have made me a fellow conspirator with the Jews in condemning the Son of God; and with the Unitarians in condemning the Bible. In a word, our candid readers will perceive with astonishment, that you are obliged to distort my position by *misrepresentation*, before you are able to bring your feeble artillery to bear against it.

2. Doctor Miller has said, that the Bible alone is the "only and sufficient rule of faith and practice;"—he has said also, that in reference to the points to be decided, the Bible "IS NO TEST AT ALL." And you accused me of wanting "candour and common sense" for believing that *these two propositions* are contradictory of each other!! Does the reader imagine that he will save his character for "candour and common sense," by subscribing the paradox with you, that the Bible which is "NO TEST AT ALL," *is*, at the same time the *exclusive* and "*sufficient* rule of faith and practice?" Doctor Miller has subscribed *both* propositions, and you are pleased to endorse them. Now I would sooner forego your opinion of my "candour and common sense" than believe, that they mean exactly the same thing. In proposing to convict the Doctor of ignorance or misrepresentation, of the Catholic doctrine, under the penalty of five hundred dollars, I did not imagine that there was any gambling. The Doctor ought not to *impute false doctrine* to his Catholic fellow citizens—he ought not to *coin* a religion, and say it is theirs; when in fact they abhor and disclaim it.

3. With regard to the manner by which Catholics arrive at the knowledge of the church I have twice proved that it is not by private interpretation. Even in my last letter, I showed that the authority of the church is a fact that can be established *with* or *without* the Scripture: and you do not pretend to dispute my reasoning, but return to the charge *as if it were original!!*

4. You are strangely at a loss to distinguish between a *doctrine* of the church, and an *opinion* of schoolmen—although the distinction is obvious.

5. As to the boast you make of the advantages which Protestant countries possess in consequence of reading the Bible, I regret as much as you can, that they are only the offspring of a fruitful imagination. Germany, Geneva, England, the Reformed churches in France and Holland, exhibit the *necessary consequences* of the Protestant rule of faith. In most of these countries, infidelity is preached from the pulpit, and from the Bible itself. The principle of *that* rule has a *silent*, but progressive, and certain tendency towards infidelity. Nightingale, a Protestant, admits this—and adds "that there is no way to prevent it," as long as you admit the principle of private interpretation. In Germany, says the Scottish Episcopal Magazine for 1822, "many of the CLERGY....consider Christianity as a *vulgar superstition*, which may be taught while the popular mind requires it, THOUGH IT IS NO LONGER BELIEVED BY HIM WHO TEACHES IT." Here then is one of your "evangelical" nations. The Rev. Mr. Rose, a Protestant, in his sermon before the University of Cambridge, ascribes this state of religion to the right of *private interpretation*, and urges "the wisdom and necessity of restraining it." He says, that "among the German *Divines* it is a favourite doctrine, that it is impossible there could have been a miracle!" Such are the blessings resulting from the Protestant rule of faith! When Jesus cured the man with the withered hand, he merely, says the Protestant Professor Paulus, "pulled it into joint." This is the glorious consequence of Protestant freethinking! And Professor Shultnese explains the cure of the paralytic in the Gospel in the following manner. "He was," says the Professor, "an idle fellow, who for thirty years had moved neither hand nor foot. Christ asked him *ironically* "perhaps thou wouldst be made whole?" This irony stirred him up; he forgot his hypocrisy." This is the privilege of Protestantism. He judges for himself.

Mr. Jacob, a Protestant, in his Tour, tells us, that "even our avowed *Socinians* would be considered by the *Lutheran* and *Calvinistic* clergy of Germany, as *equally credulous* with the orthodox!"

Mr. Robert Haldane (second Review of the British and Foreign Bible Society) says—"On the whole, the greatest number of Pastors and PROFESSORS in the north west and middle parts of Germany, are Rational Naturalists; in other words, decided DEISTS" "They (Protestant Christians) are very little better than the *heathens*, either in refined scepticism or gross superstition." Still they work by the Protestant rule of faith, and profess to follow "the Bible alone." "The Protestant Ministers in France, says the same author, are *Arians, Socinians, Neologists*, and of no *fixed opinion* whatever, as respects the Gospel." So much for the Protestant rule of faith! *They* do not violate. The use of the rule warrants them in the blasphemous *abuse* of the Scriptures. If then, these be the consequences of the Protestant rule of faith, think you that the principle of private interpretation is that which the Son of God appointed "to guide us in matters of religion, and to determine disputes in his church?" Reason and experience prove it impossible. It is the "delusion" of Protestantism; and its votaries become its *victims.* It breaks down the barriers of faith, leaves the doctrines of Jesus Christ at the mercy of every Christian infidel, or dreaming interpreter of the Bible; and thus prepares the way, for that infidelity, which has already inundated Germany, and even in our country, has seduced many an orthodox congregation from the Presbyterian church. It caused all the heresies of ancient and modern times—and yet you pretend that it is the infallible rule of faith appointed by the Son of God! Now I beg of you, do not, in your answer, pervert all these testimonies and this reasoning into an argument used by Mr. Hughes, "*against the Bible.*" It is against the "delusion" of Protestantism, by which every individual is authorised to make the Bible *say just whatever he pleases* that Mr. Hughes is arguing.

How different is the Catholic rule, by which the Pastors of the church in every country beneath the sun, teach the *same identical doctrines!* This *alone, considered with due reflection*, is enough to show that it is not a human, but a divine rule. It is the *opposite* of the principle which has divided Protestants into such a multitude of sects and schisms, from the high church Episcopalians, down through all the moods and tenses of sectarian guess-work, at the meaning of the Bible, until they arrive at the condition of Protestant Germany, where they *teach Deism* from its pages, and this, (let it be particularly *remembered*) without *violating* one ioto of *the Protestant rule of faith.*

You may say that infidelity has made ravages also in catholic countries; but you will observe that in doing so, its advocates throw off the mask, *rebel against their rule of faith*, do not preach *Deism* in the *name of Jesus Christ himself.* In Catholic countries infidels pride themselves on being the children of Philosophy; in Protestant nations, as Germany, Geneva, Scotland, and elsewhere, they are the legitimate descendants of the Protestant rule of faith. You tell them that the Bible, interpreted by each individual for himself, is the ONLY rule. They interpret the Bible, therefore, and discover, or imagine they discover, that the Bible teaches neither mystery nor miracle, and that the divinity of our Lord Jesus Christ is not a doctrine of that book. Then you call them *infidels*, for denying that divinity, whilst they charge you with superstition and indolatry for admitting it. Who shall decide between you? Appeal to the *public teaching and belief*,—the tradition of the church? But this neither of you admit. You judge for *yourselves.* How then will you be able to save this fundamental doctrine of Christianity? But you have said in your letter that "if men will pervert the *true meaning* of the Bible, there is no remedy on earth." Now if private interpretation be the right of all, who is to determine what is the "true meaning" of the Bible? Your Presbyterian forefathers interpreted the Bible differently from you, so that it was found necessary, some fifty years ago, as you tell us, that certain "offensive passages," should be "solemnly rejected" from the standards.—They had mistaken the "true meaning," it seems. All other denominations differ from you in their interpretation of the Bible. Then according to you, they have "perverted the *true* meaning." But pray are all denominations except yourselves dishonest and insincere? O what an unhappy state of contradictions and inconsistencies must Protestants find themselves in!

If the Bible ALONE be the rule of faith—and every *sincere* man is *capable of understanding it*—away with your HUMAN TEACHINGS, your CREEDS, ARTICLES, COMMENTARIES ON THE SCRIPTURES, CATECHISMS, SERMONS,—extinguish "your tapers" since they cannot "help the sun to shine." God speaks infallibly and plainly, you say, in the Scriptures. Why then do Protestant ministers receive large salaries for telling the people what God says? On what title can those salaries *be received?*—where is the *equivalent?* If the Bible is *plain* and *obvious in its meaning*, as you pretend, then furnish them with Bibles, and teach them to read. But do not interpose with your *fallible* human teachings between their minds and the INFALLIBLE TEACHINGS of the Holy Spirit in the Scriptures.

But, Rev. Sir, Protestants themselves furnish evidence on every side that their rule of faith is a "delusion." I need not remind you of Dr. Miller's unguarded testimony, in the case of Mr. Duncan, quoted in my last letter. The Rt. Rev. Dr. Marsh, a Protestant, says, (Inquiry p. 4) "the poor who constitute the bulk of mankind, *cannot*, WITHOUT ASSISTANCE, *understand the Scripture.*" Dr. Balguy, a Protestant, (Discourses, page 257) tells us, that we might as well expect them "to enter into the depths of criticism, of logic, of scholastic divinity.....to compute an eclipse, or decide between the Cartessian and Newtonian Philosophy." Burk, a Protestant, says, (Vol. 10. p. 2. Lond. Edit. 1818.) "The Scripture is no *one summary* of doctrines regularly digested, in which a man could not mistake his way; it is a most venorable, but a most multifarious collection of the records of the divine economy; a collection of an infinite variety of cosmogony, theology, history, prophecy, psalmody, morality, apologue, allegory, legislation, ethics, carried through different books of different authors, at different times, for different ends and purposes." Paley, a Protestant, says, (Philos. p. 40. Lond. Edit. 1819) speaking of the Scriptures, "it is evident they *cannot be understood* without study and preparation. The *language* must be learned, the various writings which these volumes contain, must be carefully compared with one another, and with themselves. The qualifications *necessary* for such researches, demand, it is confessed, a degree of leisure, and a kind of education *inconsistent* with the exercise of any other profession." And yet, according to Mr. Breckinridge, and the Protestant rule of faith, the fisherman of Cape May, and the inhabitants of the Jersey Pines, are perfectly "qualified" to understand them!! But still they will do well to have a minister, if they can pay him, who will treat them every Sabbath to an essay of *human* teaching, and *fallible* interpretation. And no matter *what* SECT he may belong to, the poor people are astonished to find, that he and the Bible speak exactly the same doctrine—even *they* will hug the Protestant "delusion," and imagine that they follow the pure word of God, the Bible ALONE.

What surprises me, however, is that you attempt to make the fathers of the Catholio Church speak as *advocates* of the Protestant principle of belief. When they recommend the perusal of the Scriptures, it is to be understood that they recommend it *according to the interpretation of the Church.* But I defy you, in a single instance, to show that they hold the Scriptures ALONE, *as "a rule of faith."* Whenever, therefore, you quote the word "alone," as the expression of the fathers, look, I pray you, at the text, and see whether they used it. In this way you will find your mistake of those from whom you copy. The Protestant rule of faith was the principle of the heretics, in the time of the fathers;—but they themselves followed the rule of the Catholic church. St. Augustine says "the church," (speaking of baptism) "the *divine authority* commends, and, as *it cannot deceive us*, he, who fears to be imposed on under the obscurity, of the present question *will consult the church.*" (Contr. Cresc. L. I. T. vii. p. 168.) "Do thou run to the tabernacle of God, *hold fast to the Catholic Church;* do not depart from the *rule of truth*, and thou shalt be protected in the tabernacle from the contradiction of tongues." (Enar. iii. in Psal. 30. T. viii. p. 74.)

St. Jerome. "The church, to which you should adhere, is that, which, having been founded by the Apostles, continues to the present day." (Adver. Lucif. T. I. p. 627.)

St. Epipham. "There is a royal way which is THE CHURCH, and the road of truth. But each of these heresies, *deserting* the royal way, turning to the right and to the left, trusting to error, is carried away, so as to keep within no bounds. Therefore, ye servants of God, and *children of the church*, who follow a SURE RULE OF FAITH, and walk in the way of truth, take care that you be not *deceived by inconsistent discourses of lying sects.*" (Hœr. xlix. t. I p. 504.)

St. Authanasius. "Let us again consider, from the earliest period, the tradition, the doctrine, and faith of the CATHOLIC CHURCH, which God first delivered, the Apostles proclaimed, and the succeeding Fathers fostered and preserved. On *these authorities the Church* is founded; and whoever falls from her communion, neither is, nor can be, called a Christian." (Epist. ad. serap. T. I. parte 2. p. 676.) And yet you quoted him in favour of the Protestant rule!!

Origen. "As there are many who *think* they believe what Christ taught; and some of these differ from others, it becomes necessary that *all* should profess *that* doctrine which *came down from the Apostles*, and now *continues in* THE CHURCH. That ALONE is truth, which in nothing differs from what is thus delivered."

Praef. lib. I. Periarch. T I. p. 47.) I could fill a volume, Rev. Sir, with *similar testimonies* from the Fathers of the first five centuries:—and yet you take up an expression of theirs, commendatory of the Scriptures, tack the word "ALONE" to it, and thus pretend that they were advocates of the Protestant rule of faith!

Does not their language and practice, living so soon after the times of Christ and his Apostles, form the best interpretation of the meaning of the sacred text itself? Does it not correspond with the words of St. Paul, calling the church "the pillar and ground of the truth." (I Tim. iii. 14, 15.) "Now I beseech you, brethren, to mark them that *cause dissentions* and offences contrary to the doctrine *which you have learned*, and to avoid them." (Rom. xvi. 17.) And again, "other sheep I have, that are not of this fold; them also *I must bring*, and they shall hear my voice, and there shall be ONE FOLD, and one shepherd." (John x. 16.) "Now, I beseech you, brethren that you speak the SAME THING, and that there be no *schisms* among you." (I Cor. i. 10.) Again, "He that heareth you, heareth me." (Luke x. 16.) "*Faith* then (mark this) cometh by HEARING, and hearing by the word of Christ."—(*i. e. preaching* the Gospel.) (Rom. x. 17.) "He that knoweth God, *heareth us*; he that is not of God, heareth us not;—by *this* we know the spirit of *truth* and the spirit of *error*." (I John iv. 6.) Finally, "Go ye therefore," said Jesus Christ himself, "TEACH ALL NATIONS.....and lo, I am with you *all days*, even till the end of the world." (Matt. xxviii. 19.)

It is thus, Rev. Sir, that the "ploughshare of *reason, evidence*, and argument, drives through the radical 'delusion' of Protestantism;" which *because it is* a 'delusion,' you are unable to defend. "Reason!" She pronouncing it a supreme absurdity to say that *every man* is able to interpret a book such as Bark rightly describes the Bible to be. And the blasphemies which the Protestant rule of faith has extracted from the sacred volume, confirm the judgment of reason on the matter. "Evidence!" Look at your unhappy divisions on the *most fundamental doctrines!* "Argument!" Like the lever of Archimedes, you cannot get a place to rest it on! If you look to antiquity for your "rule of faith," you will, indeed, find it—among the Manachæans, Pelagians, Eutychians, Arians, &c. But not among the Fathers of the Catholic church. As to Scripture, although by the Protestant principle, you can explain the miracle of the withered arm, by calling it the mere "jerking into place," of a dislocated limb, as they do in Germany; still you will hardly find in *it* a warrant for the principle of its own destruction, viz: the Protestant rule of faith.

As you appeal to Bishop Kenrick's mercy, on the "warning against reading this controversy"—I shall allow him to have mercy on you, and shall pursue the matter no farther. The public are pretty well satisfied as to the real state of the case. The charge was from first to last a silly fabrication, although I do not suppose that you were its author. It would have been honourable for you, however, to have retracted, or explained it, as soon as you discovered the mistake. Yours, &c.

JNO: HUGHES.

THE REFERENCE.

Philadelphia, May 10th, 1833.

Rev. Messrs. Hughes and Breckinridge.

Gentlemen,—I had the pleasure, this morning, of receiving a note from each of you, intimating your intention to call on me this evening, touching your reference to me of certain points mentioned in your published letters. I beg leave to make the following reply:

Gentlemen: While I duly appreciate the honour conferred on me by your concurrent selection of me as umpire in some points of interpretation at issue between you, I very respectfully beg leave to decline the acceptance of the office.

1. Because I feel entirely indisposed to interfere, in any shape whatever, in the pending controversy.

2. I am already, by profession, a party—a protestant Presbyterian. Of course, it is not for a moment to be expected, that the public could or would recognise me as a disinterested and unbiassed judge. Then, as to my decision, *cui bono?*

3. Any decision of mine would only itself become a new subject of controversy, and thus be calculated rather to divert attention from the main point, than induce both the disputants themselves and the public to concentrate their force and regard on the grand question in debate. This would have a tendency to dilate and protract, instead of invigorating the discussion, and accelerating a profitable termination.

4. The litarary public who feel an interest in such learned and elaborate investigations, as the present controversy so abundantly furnishes, will no doubt decide correctly. The *right* to decide is theirs. Their decision alone, *can*, and *will* be *ultimate*.

For these reasons, Gentlemen, and others unnecessary to mention, with great respect, I decline the honour you have had the goodness to confer upon me.

Gentlemen, with sentiments of high consideration, I am your obedient servant,

S. B. WYLIE.

AMERICAN HOME MISSIONARY SOCIETY.

ABSTRACT OF THE 7TH ANNUAL REPORT.

The whole number of ministers of the gospel employed by this society during the year is 605, being an increase of 95 over that of last year. They have labored as missionaries or agents in 801 congregations, missionary districts or fields of agency, in 23 of the states and territories of the Union, and in the provinces of Upper and Lower Canada; 411 being settled as pastors or employed as stated supplies in single congregations, 136 extending their labors to two or three congregations each; and 58, including agents, being employed on larger fields.

Of the missionaries and agents thus employed, 397 were in commission at the commencement of the year, 241 of whom have been re-appointed and are still in the service of the society. The remaining 208 have been new appointments since the last anniversary, making in all 605. The amount of ministerial labor reported as having been performed within the year is 416 years and 9 months. The number reported as added, within the year, to the churches aided has been 6041, viz: 1757 by letter and 4284 by profession of their faith. One hundred and one of the churches aided have been blessed with special revivals of religion, and the number of hopeful conversions reported (the larger portion of whom are not embraced in the reported additions to the churches) is 3,435, making the probable number of conversions under the labors of our missionaries within the year about 7,000.

The number of Sabbath schools sustained during the whole or a part of the year under the ministry of our missionaries is 770, embracing 31,140 scholars. The number of Bible classes reported as conducted by the missionaries themselves has been 378, embracing 11,105 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating drinks reported in the congregations aided is 53,746, which is 17,344 more than the number reported last year.

State of the Treasury.—By the Treasurer's report, it appears that during the year past, the contributions to the Society's funds amounted to $63,627 27; being $15,000 more than the receipts of the previous year. The expenditures, together with a balance due the Treasurer at the commencement of the year, exceeded the receipts by $170 42; leaving the treasury now overdrawn to that amount. At some periods during the year, the treasury was overdrawn to the amount of twelve and fourteen thousand dollars, the money having been furnished, for the time being, upon the personal responsibility of the individual members of the Committee.

The missionaries of this society have increased, in seven years, from 169 to 605, and the congregations and missionary districts annually aided in their support have increased from 196 to 801. These missionories have labored in the service of this society the full amount of 1775 years. Under their ministry 17,579 souls have been added to the churches on profession of their faith within the last six years. They have also reported, each year, from 10,000 to 31,498, children instructed in Sabbath Schools, and from 2,000 to 11,080 in Bible classes, while according to their ability they have been efficient helpers in every good work, which has claimed the attention of the benevolent on the fields of their labor.

From the Presbyterian.

General Assembly.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the Seventh Presbyterian Church, in the city of Philadelphia, Thursday, May 16th, 1833 at 11 o'clock, A. M., and was opened with a sermon by the Rev. James Hoge, D. D., the Moderator of the last Assembly, from Eph. v. 25—27. "Christ also loved thechurch, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

After public worship, the Assembly was constituted with prayer. The standing Committee of Commissions reported the persons present who had been duly appointed Commissioners to this Assembly.

The Committee further reported that the commissions from the second Presbytery of New-York have not the signature of the Moderator, and that the Rev. Robert W. Condit of the Presbytery of Oswego, the Rev. Samuel Montgomery of the Presbytery of Blairsville, the Rev. William S. Plumer of the Presbytery of East Hanover, the Rev. Thomas P. Hunt of the Presbytery of Fayetteville, have represented to the Committee that they were regularly appointed by their respective Presbyteries, but had not their commissions to present.

Mr. Junkin, Mr. Whelpley, and Mr. Wm. Anderson, were appointed a Committee of Elections. The cases of the persons claiming seats, without having produced regular commissions, were referred to this Committee.—The Assembly then had a recess until half past 3 o'clock.

After the recess the Assembly met. The Committee of Elections reported, that they had examined the cases of the Commissioners referred to them, when it was resolved that they all be admitted as members, and their names be enrolled.

The Assembly proceeded to the choice of a Moderator and a Temporary Clerk; when the Rev. Dr. William A. M'Dowell was *unanimously* elected Moderator, and the Rev. Sylvester Eaton was elected Temporary Clerk. Adjourned to meet to-morrow morning at 9 o'clock. Concluded with prayer.

Friday morning, May 17th, 9 *o'clock*. The Assembly met and was opened with prayer.

The Committee of Commissions also reported that the Rev. Daniel Barber from the Presbytery of Northumberland had informed them that he was in commission, but had not his commission with him. Referred to the Committee of Elections. The Minutes of the last General Assembly, agreeably to a standing rule, were distributed among the members by the Stated Clerk. The Committee of Elections reported in favour of receiving Mr. Barber, and he was accordingly received as a member.

Resolved, That as a standing rule of the General Assembly, a committee of five be appointed to consider all applications for leave of absence, with power to decide on the same, &c Dr. M'Cartee, Mr. Lyons, Mr. Plumer, Mr. Gray, and Mr. Squier, were therefore appointed.

Committee of Overtures. Dr. Hoge, Dr. Chapman, Mr. E. W. Crane, Mr. Nevins, Mr. Kant, Mr. William Brown, Mr. Haines, Dr. Steele, and Mr. Andrews.

Judicial Committee. Dr. Beman, Mr. Joseph Campbell, Mr. Latta, Mr. Jessup, Mr. Boyd, and Dr. H. Campbell.

Resolved, That it be the order of the day for Monday next, to receive communications on the state of religion. Committee to prepare the Narrative, Mr. Henry White, Mr. S. K. Talmage, Mr. Judd, Mr. Ferris, and Mr. Withington.

Committee on Mileage. Mr. Symington, Mr. Ambrose White, and Dr. Moseley. Committee to make arrangement for religious services, Dr. J. M'Dowell, Dr. Spring, and Dr. Lawrie. The Records of Synods were then referred to Committees.

Dr. Miller then moved that a Committee of three be appointed to prepare a draught of a letter to the General Assembly of the Kirk of Scotland, with a view of commencing a correspondence with that body. Dr. Miller alluded to our correspondence with the French churches, the Synod of Ulster and the English Congregationalists, and stated that there had never yet been a *proposal* to correspond with the established church of Scotland. He declared his belief that the whole visible church catholic was now summoned to co-operate in the cause of giving the Gospel to the world.—After some conversation, chiefly touching the question whether such an overture from us would or could be entertained by the Scotch Church, in which Dr Green, Mr. Junkin, Dr. M'Cartee, and Mr. Winchester took part, the resolution passed unanimously. The Committee appointed consisted of Dr. Miller, Dr. Spring, and Mr. Goodrich, to whom was afterwards added, upon special motion, Dr. Lawrie.

Mr. Plumer moved the appointment of a committee to consider the expediency of appointing a special season of fasting, humiliation and prayer, in relation to the *conversion of the world* to God; and if they deem it expedient, to name a certain day, and report a suitable minute on the subject to be sent to the Churches. Also (on a suggestion of Dr. Spring,) that the same committee consider and report on the resolutions lately adopted by the American Bible Society, concerning the supply of the accessible population of the globe with the Holy Scriptures within a definite time. Mr. Plumer, said, that he had at first thought of proposing two days or four days in the year, but that perhaps one day might be as profitable as all these; believed that every one who had faithfully observed the 1st of January, would rejoice in another. And that in consequence "one day in seven" would be better observed, with reference to this. The resolution passed unanimously, and Dr. Green, Dr. Rice, and Mr. Allen were appointed the Committee.

Dr. Green, Dr. Beman, Dr. Lawrie, and Mr. Boyd were appointed a committe to correspond with the United Secession Churches of Scotland.

The committee appointed by the last General Assembly to examine into the state of the funds belonging to, or under the control of the Assembly, or its Trustees, made a report, which was put upon the docket. In the debate on this Mr. Lathrop remarked that it was probable but a small portion of the General Assembly understood the origin of this Report. He therefore rehearsed the facts. The investigation had been one of deep interest for a number of years. In his own knowledge it had been called up during four or five Assemblies. The Assembly had been trying in vain to get a statement of the condition of their funds. From year to year it was reported that the investigation had not yet been made.—Nearly ten years since this was brought up, if not at every Assembly. He wished now to know if all we were to obtain from the Committee was the simple expression of opinion contained in this letter. Dr. M'Dowell and Dr. Green successively explained,—that the Trustees would themselves make a report, and that there had been no fraud nor concealment; that the ill-health of the excellent treasurer of that Board had retarded the complete exposition of our fiscal concerns. Mr. Lathrop replied. The whole subject was, by a vote of the house, put upon the docket.

A letter was then read from the Congregational Union of England and Wales, and Dr. M'Cartee, Mr. Lathrop and Mr. Hamner were appointed a committee to answer it. Dr. M'Dowell expressed his surpise that this letter had been published by the Stated Clerk before it had been seen by the house.

Mr. Junkin moved that the same committee, inquire into the expediency of appointing a Standing Committee to answer letters during the interim. Dr. Miller doubted the expediency of ever publishing a letter which had not been laid before the house; great evils might arise in supposable cases. Dr. Green saw no necessity for the motion. It was highly irregular to publish any document whatever before it is read here;—unheard of before. It were better for the General Assembly to pass a resolution that no document should ever be published under such circumstances. Dr. Ely stated that the letter had been addressed to him as an individual. After some desultory conversation between Dr. Spring, Mr. Junkin, Dr. Miller, &c. the motion was withdrawn.

The Stated Clerk presented a letter from the Rev. C. Caillotte, in behalf of the Rev. Colany Nee of Leme, in France, which was read. *Resolved*, that Mr. R. Smith, Mr. E. W. Crane, and Mr. S. K. Talmage be a committee to answer the above letter. Adjoured to meet this afternoon at half past 3 o'clock. Concluded with prayer.

The Committee of Commissions reported that Mr. Erastus Upson was commissioned by the Presbytery of Oswego; and a debate arose as to the propriety of asking the question, whether Mr. Upson were a ruling elder or not! He was not stated to be such in his credentials. The question was asked, and Mr. Condict the Bishop from that Presbytery replied, that Mr. Upson was a Committee-man. Dr. Green moved the reading of the rule of General Assembly's on this subject. Dr. Beman suggested the propriety of referring this to the Committee of Elections. Last year there were two cases of this kind which were thus referred. Mr. S. Boyd thought this a singular question to be now agitated. None but bishops and elders could be constitutionally in commission, and it would not be contended that Mr. U. was a bishop; it was acknowledged that he was not a ruling elder. It was unprecedented. Alluded to the agitation produced by this, three years ago, and the protest and answer relative to this subject. General Assembly then found it necessary to enter a *rule*, and now, forsooth, you refer it to the Committee of Elections. Let the person withdraw it here. Mr. Skillman spoke on the same side. Dr. Beman was not a little surprised that a legal brother should call such reference unprecedented. Referred to Minutes of last year, p. 314. The same case then, and it was then referred to the Committee of Elections, which reported that the commissions had been withdrawn. Dr. M'Dowell read the rule. Declared his opinion againt reference. The churches ought universally to know our principle on this point. In truth we have no form of commission for any but bishops and ruling elders. Mr. Winchester, Dr. Green, and Mr. Junkin, spoke against, and Messrs. Bliss and Jessup in favour of reference. The vote being taken it was lost. Ayes 116. Noes 119. It was then resolved that Mr. Upson have leave to withdraw his application.

The Permanent Clerk reported that there had been put into his hands the following items of judicial Business, viz. "A complaint of the 2d Presbytery of Philadelphia against the Synod of Philadelphia." "A complaint of the Rev. E. W. Gilbert against the Synod of Philadelphia." "A Remonstrance of the Synod of Philadelphia." "Complaint of the Rev. Messrs. R. Catchcart, G. Duffield, and E. W. Gilbert, against the Synod of Philadelphia. "Complaint of John Cochran, against the 8th Presbyterian church in Philadelphia." "An appeal by the Rev. Dr. James Snodgrass from a decision of the Synod of Pittsburgh." "Resolutions and complaint of West Lexington Presbytery, and also an answer to the dissent and complaint of Messrs. Campbell, Taylor, and others."—"Complaint of Samuel Lowrie, against the Synod of Cincinnati."—And "a Memorial from the Presbytery of Indianapolis." The above papers were put into the hands of the Judicial Committee.

The delegates appointed to attend the meetings of corresponding bodies reported, and their reports were accepted.

The Committee of Bills and Overtures reported Overtures 1—5, which were put on the docket.

The General Assembly proceeded to consider the Overture No. 1. being a proposition from the Presbytery of Chilicothe for an amendment of the Constitution in relation to the division of Presbyteries. It was committed to Dr. Spring, Mr. Nevins, and Mr. Sprague.

Overture No. 2. viz. the following question: "Is it lawful and consistent with the order of our church for an ecclesiastical court to reconsider and set aside its own decision in a case of discipline, after a lapse of five or six years from the time the decision was made, and after the court has so changed that many of its members were not members at the time of the decision, and when no new testimony is proposed? was committed to Dr. Miller, Mr. Barnes, and Mr. M'Intyre.

Overture No. 3. viz. a question from the Presbytery of Bethel respecting holding communion with the followers of Wm. C. Davis, a deposed minister, and calling themselves Independent Presbyterians, was taken up. Dr. Hoge proposed that the question should be answered in the negative, and gave some account of the deposition of Davis. Took the ground that a deposed minister clearly had no power to ordain. Dr. Ely proposed to amend, so that it should be left to the discretion of the pastor and session. Contended that men, regularly ordained by us or admitted by us to sealing ordinances, might afterwards become attached to Davis's followers. Asked if we would exclude a man whom we should admit on his own confession. Gave some statement of the disturbed condition of these churches, and believed that by passing this we should drive many over to them. Dr. Hoge felt the difficulty of the question with regard to this, and all other questions regarding communion with professed Christians. Difficult to settle a general principle. Yet he thought this specific case by no means obscure. There may indeed be some disturbance in the region from which this comes, as the preceding speaker had stated; yet little reliance was to be put upon mere hearsay evidence. The case has its difficulties on both sides. Decide as you may, and one side will be dissatisfied. Adopt Dr. Ely's plan, and you will be far from producing a settlement. The fire will still burn and extend its ravages. I am, said he, one of those who are slow to apply remedies unless there is hope of cure, but I believe that a decided expression of opinion will be most for edification. The statements from that region are unanimous. Beware of indirectly recognising that class of professing Christians as ministers and churches. Dr. Ely moved to commit. Dr. Miller opposed this; thought the course adapted to do harm. If you commit this, you do in fact commit the question, "Shall our people be encouraged to go and receive sealing ordinances from mere laymen?" Dr. Hoge, hoped that if it were desirable to *avoid* a decision, indefinite postponement would be adopted. Earnestly hoped however that General Assembly would decide in the negative. Mr. Hamner was in favour of committing, in order that the facts might be gathered. Mr. Harding spoke at some length and with great warmth against deciding the question, upon the ground that a decision of the General Assembly would be disregarded. [We have a pretty full report of Mr. Harding's speech, but decline publishing it at present.] Mr. Winchester answered the last speaker, and rejected the insinuation that the decisions of this body are nugatory. Here the discussion was arrested by a motion for adjournment.

Saturday, May 18. 9 *o'clock, A. M.* Opened with Prayer.

The following persons were declared to be duly elected as delegates to corresponding bodies; viz. Rev. B. H. Rice, D. D., Rev. H. G. Ludlow, and Rev. Dr. M'Cartee to the General Association of Connecticut. Rev. Dr. Rice and Mr. Ludlow to Massachusetts. Rev. Dr. Rice to Rhode Island. Rev. Dr. M'Cartee to Maine. Rev. Mr. Patterson to New Hampshire and Vermont, and Rev. R. Smith his alternate. Rev. Dr. Spring and Mr. Boyd to Reformed Dutch Church. Rev. B. F. Santon the alternate of Dr. Spring, and Mr. Ananias Platt the alternate of Mr. Boyd. Messrs. Foote and Junkin to the German Reformed Church, and Mr. Riddle the alternate to either.

The discussion interrupted last evening was resumed. Dr. Chapman opposed the reference, and read a resolution which he might afterwards bring forward, the substance of which was, that the Assembly disapproved of lay ordinations, yet left this matter entirely to the sessions.

Dr. M'Cartee opposed the reference, because, as a general rule, we ought to decide the questions which are proposed to us. Yet he also objected to the latter part of Dr. Chapman resolution, as giving too much liberty to church sessions. It is in effect *giving countenance* to the admission of such persons. Far better say nothing, than by saying this, encourage rebellion against the church. Inquiry had been made as to the cause of Davis' deposition. Being *de facto* deposed, we must not recognise him as having authority.

Mr. White of New York, read a paper importing that no one not baptized by a regular minister of the gospel should be considered as thus entitled.

Mr. Plumer read from Digest, p. 94. viz: "The following question was proposed by the committee of overtures. viz: Ought such persons to be re-baptized, as having been offered in baptism by notoriously profligate parents, and baptized by ministers of the same description? On this question the General Assembly, after a full investigation adopted the following determination: viz.

"*Resolved*, That it is a principle of this church, that the unworthiness of the ministers of the gospel does not invalidate the ordinances of religion dispensed by them. It is also a principle, that as long as any denomination of Christians is acknowledged by us a Church of Christ we ought to hold the ordinances dispensed by it as valid, notwithstanding the unworthiness of particular ministers. Yet, inasmuch as no general rule can be made to embrace all circumstances, there may be irregularities in particular administrations, by men not yet divested of their office either in this or other churches which may render them null and void. But as these irregularities must often result from circumstances and situations, that cannot be anticipated and pointed out in the rule, they must be left to be judged of by the prudence and wisdom of church sessions, and the higher judicatories, to which they may be referred. In such cases, it may be advisable to administer the ordinance of baptism in a regular manner, where a profane exhibition of the ceremony may have been attempted. These cases and circumstances however are to be enquired into by the church sessions, and referred to a Presbytery before a final decision.—1 90. Vol. I. p. 20."

The substance of Mr. Plumer's argument was, that by answering in the negative we should exclude many dear people of God; stated cases; and declared that he had in these matters a higher responsibility than to the decisions of the General Assembly.

Mr. Ludlow opposed the reference. Believthat few in the house agreed with the last speaker. This was the case of a wicked man *out of commission*, and even if he were as holy as Paul, his acts would have no validity without restoration to office. There must be order in the church of God. Instanced the case of persons of piety inveigled into Unitarian churches. Persons not baptised must not be admitted to communion.

Dr. Ely withdrew the motion for commitment. The debate then proceeded on the original motion to answer in the negative.

Mr.——— read Overture 15th of last Assembly, Minutes p. 327, and added that this was sent down to persons in the disturbed region. A general decision, however, was no remedy, and now we have it sent back. In that region, the Lord's Supper has not been dispensed in some churches for a year. He knew something of that region. The whole difficulty arose from its having been left to *sessions* to decide. Christians there were respectfully waiting; like the church in Antioch on a certain occasion. Dr. Spring, Dr. Chapman, Mr. Wells, and Dr. Hoge, successively addressed the chair. The principle was strongly maintained by some speakers that Sessions should judge of all such questions.

Mr. White opposed giving out the intimation that the session is the supreme authority; but equally opposed to deciding on this question of *fact* without evidence. Proposed an amendment, which was lost.

Dr. Ely referred to the opinion of Robert Hall, that baptism is not a necessary pre-requisite. Apostles were perhaps not baptized. Dr. Jno. M. Mason's opinion was cited. What is to be done with those who, after having been regularly admitted to the Presbyterian church, go over to the followers of Davies, and yet apply to us for occasional communion? Offered a resolution disapproving of lay-ordination, yet declaring it to be the duty and privilege of sessions to examine into the qualifications of each particular applicant.

Dr. Green said he was opposed to what he could not name otherwise than by calling in the omnipotence of the session. Took a case of an avowed Unitarian, admitted by a session. Feared it might not always be an imaginary case. Would the Presbytery have no right to control the session? Could not the Synod or the General Assembly successively take it up? The opposite doctrine is monstrous. The session must decide in the first instance, but always according to rule. Referred to the Confession of Faith, chapter on Baptism. Saw no difficulty in the case of a *pious* man applying for communion, let him be admitted *de novo*. If he refuse to submit, he is plainly no proper subject. There is, it is true, more difficulty as to baptism. But once admit the idea that the session may admit whom they please, and no deposed man will care for your decision. "I can go," he will say, "and have more influence as the head of a party than if I had not been deposed." Believed that the Assembly had given cause for the disrespect of its acts, by suffering temporizing decisions to pass.

Mr. Ludlow offered some highly impressive remarks against the license pleaded for.

Dr. Spring offered resolutions, first answering in the negative, but then leaving sessions to determine how far discipline should extend.

Mr Lathrop, in favor of committing, opposed Dr. Spring's resolutions. Was delighted that there were no shades of party visible since the commencement of our Session. The whole subject was committed.

Overture 4. From the Synod of West Tennessee requesting an answer to the two following questions, viz. 1. What are the nature and duties of the office of *deacon?* 2. What is the scriptural and appropriate mode of ordination? was taken up, and after some discussion was committed to Mr. Beach, Mr. Vail, and Mr. Hoyt.

Overture 5. viz. An application from the Presbytery of Newton, for leave to receive Mr. Alexander Macklin, a foreign licentiate—was taken up, and committed to Mr. Foote, Mr. Cheever, and Mr. James Wood.

The Synod of the Western Reserve, agreeably to the directions of the last Assembly, made a report concerning the charge against them, that they had no ruling elders in some churches, and also that they had received ministers without the necessary engagements. The substance was, that they acknowledged no prevalence of the abuses charged. In the case of elders, we understood the report to declare that the Synod did not believe the Constitution to make them essential to the existence of a church. The report was committed to Dr. M'Cartee, Mr. Judd, and Richard D. Haynes.

Committee of Overtures, reported No's. 6 and 7.

Monday, May 20*th*, 9 *o'clock, A. M.*

The order of the day, viz. receiving reports from the Presbyteries on the state of religion was taken up, when it was resolved to dispense with the reading of these reports. The Presbyteries were called, and the reports were handed to the committee appointed to draw up the Narrative.

The reports from the bodies in correspondence with the Assembly were read and referred to the same committee.

The committee to make arrangements for the religious exercises of Wednesday, reported the following order, which was adopted by the Assembly.

From 8 to 9 o'clock to be spent in private devotion; at 10 o'clock, in the place of daily meeting, religious exercises as follows:

1. A statement of the object of the occasion, and introductory prayer by the Moderator.
2. Reading a portion of the Scriptures and a Psalm or Hymn by Dr. Green.
3. Prayer by Mr. Bouton.
4. Exhortation by Dr. Miller.
5. Psalm or Hymn by Dr. Chapman.
6. Reading a portion of the Scriptures, and Psalm or Hymn by Dr. Hoge.
7. Exhortation by Mr. White.
8. Prayer by Mr. Eaton.
9. Exhortation by Mr. Nevins.
10. Prayer by Mr. Ferris.
11. Psalm or Hymn, Doxology, and Benediction by the Moderator.

The 21st Annual Report of the Directors of the Theological Seminary at Princeton, was received and committed to Messrs. Winchester, D. Axtell, Jehiel Talmage, and Mr. Squier.

We learn that there have been received during the year 66 students; the highest number at any one time in attendance upon lectures was 138; the number at present 127; certificates of having finished the whole course have been given to 8 young men. There have been received for the aid of beneficiaries $208. 104 volumes have been added by donations to the Library; 90 pamphlets have been received from Rev. Dr. Sprague, and 46 volumes of works from Germany have been purchased.

The following persons were then nominated as Directors of the Theological Seminary, to take the place of six whose term of service now expires; viz. *Bishops*, Drs. Green, J. M'Dowell, Ely, Neil, Beman, Snodgrass, Rice, Sprague, and Messrs. Weed, Barnes, Gilbert, Crane, Murray, Tucker, White; *Ruling Elders*, Messrs. B. Strong, S. Bayard, S. Boyd, Wm. M. Bliss, Ambrose White, R. D. Haines, R. Wilkinson and Wm. Jessup.

Dr. Spring as Chairman of the Committee on Overture, No. I., read the document, and proposed its indefinite posponement. Carried *nem. con.*

Dr. Hoge reported Overture, No. 8. from the Presbytery of Orange, proposing a change in the form of statistical reports. No. 9. Remonstrance of Philadelphia Presbytery. No. 10. Petitions for a new Synod, to be called the Synod of the Chesapeake. No. 11. From the Presbytery of Watertown, respecting a day of prayer for the conversion of the world. No. 12. From the Presbytery of Abingdon, praying to be added to the Synod of Virginia.

The Gen. Assembly proceeded to the consideration of Overture No. 8, concerning the form of statistical reports. Dr. Hoge moved the adoption of certain resolutions, embodying the principal alterations proposed in the Overture. The subject was indefinitely postponed.

Overture No. 9. Being the remonstrance of the Synod of Philadelphia against the act of the last Assembly dividing the said Presbytery. Dr. Hoge having stated that this would probably come up under another form, moved that it be laid on the table; this was seconded by Dr. Beman, and prevailed.

Overture No. 10 being a memorial and petition from delegates of certain Presbyteries, for the erection of a new Synod, to be called the Synod of the Chesapeake, was taken up and gave rise to a highly animated debate. We are unable at this time to present any detailed account of the arguments, and can only say that the petition was granted.

IMPORTANT RESOLUTION.

At a meeting of the Board of Directors of the Massachusetts Colonization Society, held at the General Agency Office, Joy's Buildings, April 11, 1833, it was unanimously

Resolved, That, in view of the momentous crisis of our country's history in relation to the existence of slavery, it be earnestly recommended to Christians of all denominatsons, TO SPEND A PORTION OF THE MORNING OF THE 4TH OF JULY NEXT IN SPECIAL PRAYER TO ALMIGHTY GOD, to preserve us from impending evils, to protect, enlarge, and bless the Colony at Liberia, to pour on benighted Africa the light of the gospel, to deliver our beloved country from the sin of slavery, to put a speedy end to all means now in operation, or which may yet be devised, to accomplish these important objects.

☞ All religious or other papers friendly to the cause, are requested to publish the above resolution, and especially to call the attention of the Christian community to it near the appointed time, that there may be one simultaneous offering up of supplications to God in all the churches, on the anniversary of our National independence.

J. N. DANFORTH, General Agent A. C. S.

COLONIZATION MEETING IN NEW-HAVEN.—We learn from the New-Haven Religious Intelligencer, that at a large and respectable meeting in the Center church in New-Haven on Thursday evening, the 16th inst., after an eloquent address by R. S. Finley, Esq., the Rev. Dr. Taylor was appointed chairman, and the following resolutions, supported by Professor Silliman, the Rev. Mr. Bacon, and the Rev. S. E. Dwight, were adopted with great apparent unanimity and good feeling.

Resolved, That this meeting regards the enterprise of African Colonization, as an enterprise which opens to our country the prospect of a safe and happy deliverance from slavery, and to the African race the hope of universal and perfect emancipation.

Resolved, That the efforts of the Maryland Colonization Society to abolish slavery in that state, deserve the sympathy and co-operation of all the friends of liberty, and human improvement.

Resolved, That the intellectual and moral improvement of the Africans in this country and in Liberia, is indispensable to the success of the Colonization enterprise, and is an object which deserves the united efforts of all the friends of the African race.

Resolved, That the foregoing resolutions be signed by the Chairman and Secretary, and published in the New-Haven papers.

NATHANIEL W. TAYLOR, *Chairman*.
A. N. SKINNER, *Secretary*.

METHODIST COLONIZATION MEETING AT POUGHKEEPSIE, N. Y.—At a meeting of the New-York Annual Conference of the Methodist Epis. Church, held at Poughkeepsie last week, the following resolutions, submitted by the Rev. Dr. Bangs were adopted unanimously:

Resolved, That the American Colonization Society, by transporting to Africa, with their own consent, the free people of color, and providing a home for them on that Continent, performed an act of benevolence to this class of our population, and of patriotism to our country.

Resolved, That this Conference consider the manifestations of Providence, in the establishment and success of the Colony at Monrovia, as indications of mercy to Africa; and particularly in the influence that settlement exerts in abolishing the slave trade, and spreading the blessings of civilization and of Christianity over the African Continent.

Resolved, That we recommend to the preachers, and the Congregations of this Conference, to take up collections on or about the ensuing 4th of July, in aid of the American Colonization Society; and that the Preachers of this Conference be requested to preach a sermon on the occasion.

DEATH BLOW TO SLAVERY IN MARYLAND.—The Maryland Colonization Society have avowed their determination to press the entire abolition of slavery in that state. The Board of Managers have recently adopted a resolution of great importance on the subject. In a preamble, they avow the "desire" to hasten, as far as they can, the arrival of the period, when slavery shall cease to exist, and their belief that "it is proper to use every means in their power to *raise* Maryland to the RANK of a FREE STATE. The following resolutions will develope their plan:

Resolved, That this Society will forthwith establish a settlement at a suitable point on the coast of Africa, and will take immediate measures to procure both within and without the state, the necessary pecuniary aid.

Resolved, That the Committee heretofore appointed on the subject of a new settlement, be directed to report to the Board upon the position and the details of the proposed settlement, together with the probable cost of the same.

Resolved, That the managers of the state fund be solicited to lend their aid in such manner as they may deem proper in this behalf.

Resolved, That the Corresponding Secretary be directed to address a copy of the above resolutions to the Agent of the New-York State Colonization Society, and that Mr. Latrobe, Mr. Sheppard, and Dr. Bond, be a committee to conduct such correspondence as may grow out of the said resolutions in the recess of the Board.

EXHIBITION OF THE DEAF AND DUMB.—This exhibition attracted as great a crowd at Chatham street Chapel on Friday evening, as was ever brought together there on any occasion. Hundreds, if not thousands, were compelled to retire, the house, spacious as it is, being too small for their accommodation.

The pupils, of both sexes, and of different ages, had an appearance of uncommon neatness, cheerfulness, and intelligence. In their interesting exercises, they displayed a quickness of apprehension, and readiness of expression, which surprised every one. The very youngest class, which had been instructed in connected composition not longer than ten days, wrote more readily and correctly than other children of the same age in any of our schools. The recitation, by signs, of passages from the Spectator and Shakspeare, and the illustration, by signs, of various passions and emotions, and of the meaning of different words, were very interesting and curious. Roscius himself, who could express thoughts by gestures with as much nicety and variety as Cicero could express them in words, would have found a rival in the lad who recited Shakspeare's seven ages.

The whole number of deaf and dumb in the State, at the present time, is about nine hundred, and even on the supposition that it will remain stationary, there will always be 150 of suitable age for instruction. The whole number now under tuition is ninety-six.—*N. Y. J. of Com.*

WESTERN LUMINARY.
LEXINGTON, KY.
WEDNESDAY, JUNE 5, 1833.

THE CHOLERA.

We can no longer boast an immunity from this desolating scourge. The fearful pestilence is in the midst of us. We conceive it to be the only right policy, *in all cases*, to adhere to the simple truth. While, then, we have no desire to act the alarmist, we feel no disposition to deceive our friends with respect to the extent of this unwelcome visitation of Providence. David said, "Before I was afflicted, I went astray." May this righteous visitation convey to us lessons of wisdom; and reclaim us from our wanderings from the path of duty. May none "boast themselves of to-morrow;" not knowing "what a day may bring forth."

We are indebted to the *second edition* of the "Spirit of Washington," issued on Tuesday evening for most of the statements in the following list. We have, however, made such alterations and additions as have been rendered necessary by the further progress of the disease. We have delayed our hour of publication, in order to have the list of cases and deaths as nearly complete as possible. The following may be relied on as giving a correct account of the disease, up to 8 o'clock on Wednesday morning.

1. Mrs. Duval, taken sick Sunday evening, and died Monday morning.
2. Antony, a free coloured man, attacked on Sunday evening, and died that night.
3. Mr. George Boswell, taken sick on Monday and died in the night.
4. A negro man of Col. Comb's, taken sick on Monday and died in the evening.
5. Mr. Barnett Rucker, day-watchman, taken sick Monday night and died next morning.
6. Mr. Cooke, an aged and infirm man, near the old Steam-mill, taken at 11 o'clock Monday night and died about 3 o'clock next morning.
7. Henson Brown, gun-smith, a colored man on the hill, taken sick Monday, and died next morning.
8. Mr. Andrew F. Price, attacked Monday night and died Tuesday night.
9. Negro woman of Capt. Fowler's; dead.
10. Harry, barber, a colored man on Water Street; dead.
11. Mr. Moses Hall; dead.
12. Thornton, servant of D. A. Sayre; dead.
13. Mrs. Sarah Holloway; dead.
14. Miss Anderson; dead.
15. Peter, an old servant of Dr. Satterwhite; dead.
16. Colored man, a blacksmith, at Mr. Thomas's; dead.
17. A white man, a pump maker, at Mr. Derrick Warner's; dead.

Wm. Richardson's oldest son attacked yesterday and relieved.

A black woman at Mr. Devers's, and a man on Water-street named Fleming.

Mr. John Norwood, attacked Monday; but little hope of his recovery.

Mrs. Talbutt, attacked yesterday and now dangerously sick.

Mrs. Huston, taken yesterday; no hope of recovery.

Mr. Z. Williams, attacked last night; somewhat relieved.

Mr. G. Timberlake, taken this morning; not dangerously.

In addition to the above, we understand that several deaths have occurred in the vicinity of the city; chiefly colored people. Very many persons are affected with the premonitory symptoms of the disease. Such cannot resort too promptly to medical aid. An hour's delay may be attended with the loss of life. The strictest attention to cleanliness and a correct diet cannot be too strongly recommended.

The Cholera has been raging in Maysville with great fatality. Nearly all the inhabitants have left the city. We have not learned the exact number of deaths; but it is considerable. The editors of the two newspapers in that place, have issued a joint handbill, stating that their papers will not be published this week. We make the following extracts from two letters received in this city. The first is directed to the editor; and the other, of a later date, is from a highly respectable physician of Maysville.

"*Maysville, May* 31, 1833.

"The Cholera is now amongst us. We have had about 20 deaths in 48 hours; and there are several now down, who cannot recover. Some of our most valuable citizens have fallen victims. We have lost four or five of our Sabbath School Teachers and several of the Sabbath School children. Mr. January had three children all corpses at one time; and all buried in the same grave. It is by far the most distressing time I ever saw. About one half of the people have left town; some of them leaving corpses in their houses."

"*Sunday morning*, 4 *o'clock.*

"Maysville has been visited with the most awful scourge. Cholera never prevailed so bad in any place I have had an account of. All that have been taken have died. Almost every body has left town. No store or house of business has been open for several days. All the Doctors are gone; we have no inducement to stay, we cannot controul the disease.

You will excuse this scrawl, when you recollect what I have gone through the last few days."

This disease is also prevailing to some extent, in Harrison, Scott, and Bourbon counties.

☞ Our paper will be found chiefly occupied to-day, with the Annual Reports of the several benevolent Societies whose anniversaries have been recently celebrated in the city of New-York; together with the proceedings of the General Assembly. To those interested in the prosperity of Zion, we feel confident we could not present matter of a more interesting character. We rejoice to be enabled to say, that from every statement we have seen on the subject, the session of the General Assembly has been more than usually harmonious. We have yet seen no account of its final adjournment; but presume it took place in the early part of last week.

The Bible.—It will be perceived by a communication in to-day's paper, that a public meeting will be held, if Providence permit, in the First Presbyterian church, on Monday afternoon next, for the purpose of promoting the great cause of Bible distribution; and more especially, to organize a Bible Society for this county. We do hope that the friends of the Bible in this vicinity will bear this meeting in mind. Should every such individual in the county favor the meeting with his presence, we should rejoice.

TRACT MEETING.

Pursuant to previous notice, a public meeting was held in the M'Chord church, on Monday evening last, to promote the interests of the American Tract Society, with special reference to the distribation of Tracts in heathen lands. The Rev. Mr. Van Doren was called to the Chair. After the singing of a Hymn, and prayer by the Chairman, the Rev. Mr. Eastman, one of the Secretaries of the Parent Society, delivered an interesting address, in which he dwelt particularly on the operations and plans of the Society respecting the supply of the wide field which has opened before it in foreign lands, to some of which it has hitherto been denied access. The Rt. Rev. Bishop Smith next addressed the meeting. He urged the duty of extending our Christian sympathies and benevolent efforts beyond our own country, to the ignorant and destitute in foreign lands. At the close of his remarks, the Rev. gentleman proposed the following resolution; which was seconded by the Rev. B. O Peers, and supported in an interesting address:

Resolved, That the evidence of the usefulness of religious Tracts in Heathen lands which is communicated by American Missionaries, calls for devout gratitude to God; and that the increasing demand for them in China, and Burmah, and Bombay, and in Western Asia, and at nearly all the other stations occupied by our different Foreign Missionary Societies, should incite Christians to make the most vigorous exertions to supply the whole field now opening in the Providence of God for the diffusion of the Gospel in Foreign lands, through the medium of the press.

On motion of W. A. Leavy, Esq., the cards were then circulated, to obtain subscriptions in aid of the object of the meeting. About seventy dollars were subscribed, in addition to about forty dollars obtained at a meeting of ladies, on the afternoon of the same day. Committees were appointed by both meetings, to extend the circulation of the subscription papers.

The following resolution, proposed by Mr. L. H. Van Doren and seconded by Mr. Leavy, —both of whom favored the meeting with short addresses in its support,—was passed unanimously:

Resolved, That we, the citizens of Lexington, friendly to every measure calculated to enlighten and bless mankind, do believe that the dissemination of religious tracts has been and still is subservient to these desirable ends;—and will therefore this evening, unite in forming ourselves into an association, to be called "*The Lexington Tract Society*," auxiliary to the American Tract Society.

We were truly glad to see this subject brought before the meeting. We hope the passage of this resolution will lead to some efficient measures in the promotion of this great cause of benevolence. We learn that the *Young Men's Tract Society* of this city is to be merged in "*The Lexington Tract Society.*" We presume a meeting will soon be called to organize this association.

Western Foreign Missionary Society.—This interesting and highly important Society held its first annual meeting at Pittsburgh, on the 8th and 9th ult. The annual Sermon was preached by the Rev. Mr. Stevenson, of the Presbytery of Miami. The Hon. Harmer Denny was chosen President of the Board for the ensuing year, Rev. E. P. Swift Corresponding Secretary, and the Rev. E. M'Curdy Treasurer. An Executive Committee was also appointed. The Rev. Dr. Phillips, of the city of New-York, was appointed to preach the next annual sermon.

The following Presbyteries are auxiliaries to the Board: Philadelphia, New-Castle, Hudson, Northumberland, Oxford, Miami, Lou sville, West-Lexington, Mechlinburg, Newton, and New-York.

The General Assembly's Board of Education held a public meeting in New-York city, a few days ago. Rev. Dr. Hillier in the Chair. The Rev. John Breckinridge, Secretary of the Board, made a detailed statement of its proceedings and future plans of operation. We learn from Mr. B's. remarks, that seven thousand dollars had been contributed to the funds of the Board by the citizens of New-York, since December last; that the number of students had been increased from sixty to four hundred and eighty. Six of the students are colored young men. The meeting was also addressed by Dr. Miller, Rev. Messrs. Chester and Plummer, of Virginia, Prof. Hodge, of Princeton, and Rev. Mr. Winchester, of Philadelphia.

American Sunday School Union.—The ninth anniversary of this noble and deservedly popular institution was celebrated in Philadelphia, on the 21st of May. The President, Alexander Henry Esq. in the chair. After the reading of the report of the Treasurer, and the Annual Report,—both of which we design to lay before our readers,—resolutions were offered and addresses made by several gentlemen, clergymen and laymen, of different denominations. Among the resolutions passed at this meeting, we notice the following.

Resolved, That the proposed general simultaneous effort on the 4th day of July next, to invite all suitable subjects of Sunday-school instruction to attend at some appointed place on the succeeding Sunday, (July 7th,) be commended to the ministers of the gospel, and the superintendents, teachers, and other officers, and friends of Sunday-schools, and Sunday-school societies of every denomination, for prompt and complete execution.

Resolved, That the result of the society's efforts to supply the Mississippi Valley with Sunday-schools, while it must awaken new-sympathies and anxieties in their behalf, should also excite to new and nobler efforts to maintain and extend their influence not only there, but throughout every other section and neighbourhood of our land.

Resolved, That a union of various denominations in the prosecution of an enterprise of common interest (as the establishment and support of Sunday-schools clearly is) well accords with the spirit of primitive Christianity, and happily illustrates the nature and influence of that religion of peace and love, which our Sunday-schools are designed to inculcate.

Foreign Mission Meeting.—Pursuant to a previous vote of the American Board of Commissioners for Foreign Missions, a public meeting was held in the city of New-York, on the 10th ult., to promote this great cause of benevolence. The Hon. John Cotton Smith, President of the Board, in the Chair.

The Rev. Dr. Wisner, one of the Secretaries of the Board, made a statement concerning its history, success, &c. From this report we learn, that there were 12 missions under the direction of the Board, at the last annual meeting. These missions embraced 55 stations; of which 7 are in India, 2 in South-eastern Asia, 4 in the Mediterranean, 7 in the Sandwich Islands, 27 among our South-western and 4 among our North-western Indians, and 4 among the Indians in the state of New-York. The number of ordained Missionaries was 75, besides teachers, physicians, printers, &c., making a total of 252 laborers. The reported results of labor at these stations were, the reducing to writing of 4 different languages, the printing of Scriptures, school books, and tracts in 12 languages, to the amount of more than 61,000,000 pages, the instruction of many thousands, and the gathering of 36 churches among the heathen, containing 1800 members. Since the last annual meeting, 23 additional laborers have been sent out by the Board; and it is designed, if practicable, to send out 49 additional missionaries during the present year. In concluding his remarks, Dr. Wisner referred to the remarkable fact, that more than a third of the heathen world, heretofore closed against Christian nations, is now open to the missionary; and that in many of those countries, the people appear to have lost all confidence in their present systems of religion.

This appears to have been a meeting of great interest. Animated and appropriate addresses were also delivered by the Rev. Eli Smith, a missionary recently from Western Asia, Rev. D. O. Allen, Missionary to Bombay, Rev. Mr. Nevins, of Baltimore, Rev. Mr. Kirk, of Albany, Rev. Mr. Cuyler, of Poughkeepsie, and the Hon. T. Frelinghuysen, of New Jersey.

Infidel Publications in India.—The Rev. Mr. Allen one of the missionaries of the American Board at Bombay, stated at a numerously attended and highly interesting Bible meeting, recently held at the Chatham street chapel, in the city of New-York, that a few months before he left India, a large quantity of the infidel works of Thomas Paine were received in that country from the United States. These pernicious publications were placed in the shop of a native bookseller; and exposed for sale at a reduced price. Some copies of them fell into the hands of some of the natives who had been educated in English. "These persons being strongly attached to the Hindoo religion, and opposed to the propagation of Christianity, translated some parts of the Age of Reason into the native language, and inserting them in the native newspapers, challenged the missionaries to reply to the charges and pretended reasoning thus exhibited against the truth of the Scriptures." The missionary who relates the fact justly remarks, that the best antidote against the spread of infidelity, is the Bible. And he pertinently adds, that as the poison of infidelity has been supplied from this country, it becomes the duty of American Christians to furnish the antidote.

Important Bible Meeting.—A public meeting was held in the city of New-York, on the 9th of May, to consider the question of *supplying the world with the Bible.* S. V. S. Wilder, Esq. was called to the Chair, and Rev. Wm. Patton appointed Secretary.

The meeting was addressed by the Rev. Mr. Allen, Missionary from Bombay, Rev. Messrs. Armstrong and Plummer, of Virginia, Rev. Mr. Chickering, of Massachusetts, and other gentlemen. After a protracted discussion, the following resolution was unanimously adopted:

Resolved, That this meeting cordially approve the resolutions passed by the American Bible Society, contemplating the speedy supply of the whole world with the Bible, and pledge their prompt and efficient co-operation in carrying them into full operation.

Debate on Colonization.—Pursuant to previous notice, a public discussion was held in the city of New-York, a short time since, relative to "the merits of the Colonization Society and the Immediate Abolition systems in effecting a removal of the evils of slavery." The Rev. Mr. Frost of Whitesboro was called to the Chair; and the meeting was opened with prayer, by the Rev. Mr. Bacon, of New-Haven. The following was the form of the question debated:—"*Are the principles of the American Colonization Society, or those of the advocates of Immediate and Universal Emancipation, the best calculated to bring about the abolition of slavery in this country, in a manner consistent with the white and colored races?*"

The disputants were Robert S. Finley, Esq. Agent of the American Colonization Society, and the Rev. Simeon S. Jocelyn, of N. Haven, Conn. According to the rules of the discussion, the parties occupied an hour each alternately, and then ten minutes each, for reply and rejoinder. The discussion is said to have been conducted in an amicable spirit; and the audience departed much gratified.

Georgetown College.—The Rev. Luther Rice has declined the acceptance of the Presidency of this institution, which was recently tendered him. We learn from the Georgetown paper, that the Rev. Silas M. Noel of Frankfort, has been appointed President of the institution.

The Rev. C. E. Stow, heretofore Tutor in Bowdoin College, and Professor at Dartmouth, has determined to accept his recent appointment to the Professorship of Biblical Literature in the Lane Seminary, Ohio.

For the Western Luminary.

Mr. Skillman:

You are aware that an effort is about to be made to revive the Fayette County Bible Society. That such as are friendly to the Bible cause meet in the 1st Presbyterian church, on Monday next, 3 o'clock P. M; when several addresses are expected. I do not often trouble you or your readers, but, with your permission, would apologize for some of my friends who I am almost confident will not attend. They all confess that the Bible is the best of all books, and would not be deprived of it upon any consideration.

Those who reside in the country have had their farming operations so much retarded by the late rains, that they can't find time—the roads too are so heavy and muddy, that it is difficult for them to send a load of grain to mill—much more, to come all the way to town, for no other object, than to attend a Bible Society—when the town-people who are so convenient, and have more money, ought (if indeed any are obligated to give Bibles to heathens who have none) to attend to this matter without their assistance.

My friends in town have various apologies, a few of which I will offer, and save them the pang, for they are modest, especially upon such subjects. The high and fashionable station which many of them occupy in society, will positively forbid their making such a sacrifice of dignity and fashion to the shrine of Benevolence;—and besides, how shocking would it sound, to have it told to their friends that they had attended a meeting of the Bible Society—and that, *not* on the Sabbath. They must be excused.

I suppose you know it is no disgrace to attend horse-races! Others do not belong to the Presbyterian church, and have serious doubts whether these societies, in which that denomination appear to take so conspicuous a part, are not doing more injury than good. They accuse them of draining the money from the country, and not returning a four-pence back, at least to *their* pockets: and more than this—they assert, that those persons who pretend to be so mighty good—hold so many meetings, and give so frequently to Tract—Temperance—Missionary—Education and Bible Societies—are not as sociable as some other neighbors, or at any rate, are no better than they ought to be.

Others have been so abundantly blessed in their lawful endeavours to obtain wealth, that they have been under the necessity of multiplying their engagements, so that now the pressure and hurry of business, which can't be postponed, does not allow them leisure—although 'tis true men sometimes find time to die, in the very midst of their "harvests."—But Lexington is so healthy, they conclude that no fears may be apprehended upon that subject.

While a multitude are influenced by the following apology, which lies at the very root of all others, and constitutes the great silent, but ever living apologist for their negligence of all other religious duties. They have no "taste" for them—They are "indisposed"—not sick—but have no relish for such "dry" subjects; or the inducements to attend to something else, or to nothing, are stronger, and therefore preponderate. So you must not expect them at the proposed meeting.

And now, permit me to say, why some few both from the country and town will certainly be present "Deo volente." Because they know the *Bible* has made their condition to differ from the degraded millions of Asia and Africa—That by its celestial blaze the darkness of futurity has been dissipated, and life and immortality have been brought to light. They know it to be the best—the last and most precious gift to fallen man,—the bread of life—the prop of declining age—the only source of consolation in a dying hour, and the richest treasure of a world.

Then let every pious, benevolent heart respond, "*Rather let the sun be darkened in the heavens than this precious light of the gospel be extinguished.*" V.

For the Western Luminary.

AMERICAN TRACT SOCIETY.

At a meeting of the West Lexington Presbytery, May 31st, 1833, the following resolutions were unanimously adopted, after hearing a few statements from the Rev. O. Eastman, one of the Secretaries of the American Tract Society

Resolved, That the evidence of the usefulness of religious Tracts in heathen lands which is communicated by American Missionaries, calls for devout gratitude to God; and that the increasing demand for them in China, and Burmah, and Bombay, and in Western Asia, and at nearly all the other stations occupied by our different Foreign Missionary Societies, should incite christians to make the most vigorous exertions to supply the whole field now opening in the Providence of God for the diffusion of the Gospel in Foreign lands, through the medium of the Press.

Resolved, That while we rejoice in the successful efforts of the American Tract Society in raising $10,000 for Foreign distribution the last year, we believe, that what has been done is but a mere beginning of a great enterprize; and that we cordially approve of the resolution of the Committee to raise $20,000 for the same object the ensuing year; and that we will recommend to the churches under our care to co-operate vigorously in this work.

For the Western Luminary.

Mr. Editor,

Will you be so kind as to let me know, through the Luminary, your opinion of the practice of some of our Clerical brethren, who solemnize marriages on the Sabbath day! If there is an example, or a precept in the Scriptures, which justifies the practice I should like to know it. If it is right, it must be an appropriate duty of the holy Sabbath, for it cannot be a work of necessity or mercy. It is *my* opinion, that it is inconsistent with the requirements of the fourth commandment; and that those ministers who are in the habit of solemnizing marriages on the Sabbath day, are guilty of doing what is not lawful to be done on that day: And further, that they encourage others to profane the day also. We are commanded to rest all that day, even from such worldly employments and recreations as are lawful on other days, and to spend the whole time in the public and private exercises of God's worship;—works of necessity and mercy excepted. Now, who ever saw a company of young people that sanctified the Sabbath in this way at a wedding! Is it not a fact, that the day is profaned generally, by their doing those things which are in themselves sinful, and by unnecessary and foolish talking and jesting, &c.! Now, Mr. Editor, if you think those clergymen right, who solemnize marriages on the Sabbath, give me your reasons—if you think they are wrong let me know your reasons: and you will very much oblige

A SUBSCRIBER.

Reply.—We know of no precept or example in the Bible which justifies the solemnizing of marriages on the Sabbath. Neither is there any that expressly forbids it. We have always been accustomed to regard it, however, if not as a desecration of the holy day, as at least approaching very near to it. This is our individual view of the subject, and we doubt not, the view of a great majority of the Presbyterian church; though we know that wiser and better men than ourselves differ with us in this opinion. Marriage is not a sacrament; neither is it a work of necessity or mercy. And that the performance of the ceremony, when attended with the usual accompaniaments of weddings—(and how can the Minister judge of this beforehand!)—is a palpable violation of the fourth commandment, and of the general spirit of the Gospel, does not, in our judgment, admit of a question. The Confession of Faith of our Church,—a book which should be better understood, and oftener consulted by both clergy and laity,—contains some wholesome regulations and advice on this subject. In the chapter on the "Solemnization of Marriage," we find the following: "Marriage must always be performed before a competent number of witnesses; and at any time except on a day of public humiliation. And we advise that it be not on the Lord's day."

Lotteries.—The Hon. Henry W. Edwards has been lately elected Governor of Connecticut. In his inaugural Message, he uses the following language respecting a great moral evil:

Lotteries have always been attended with evils; but owing to recent inventions in the mode of conducting and drawing them, these evils have been increased incalculably. As now managed, they present all the evils of the worst species of gambling. What an inconsistency do our enactments present. While every other species of gambling is prohibited under severe penalties, this, the greatest of all, is created and sanctioned by legislative authority. There is no probability that any new lotteries will be granted, and I trust no measures consistent with a due observance of the public faith will be omitted, to rid the state of this pestilence, which now walks and wasteth at noon day.

Episcopal Missions.—We are happy to learn from the Philad. Episcopal Rec. of Saturday last, that the Domestic and Foreign Missionary society of the Episcopal church, are moving forward with great energy and zeal in the work which they have undertaken. The receipts of the society for the last year were nearly $20,000, being an excess of more than $3,000 over the receipts of the year preceding. —*N. Y. Obs.*

FOREIGN INTELLIGENCE.

By an arrival at this port, London papers have been received of April 11th, containing Paris papers to April 9th.

The latest accounts from Constantinople, represent the affairs of the East, as in a fair way of being speedily adjusted, to the satisfaction of France and England. The Russian troops which had crossed the Pruth and were marching towards Adrianople, had received counter orders, and the Russian fleet had been directed to quit the Bosphorus, and return to Odessa.

Nothing new of importance had occurred in Portugal. Don Pedro's force, it is said, had been considerably increased, and money having been obtained to pay off the dissatisfied seamen, Admiral Sartorius had returned with his fleet to the aid of the Constitutionalists.

At Frankfort in Germany the dissatisfaction with the despotic proceedings of the Diet had risen to such a height, that the populace headed by the students, had attempted a revolution similar to that of Paris, in July 1830. After some fighting, however with loss of several lives on both sides, the National guard succeeded in putting down the insurrection.

In Ireland, Whitefeet murders and other outrages still continued, especially in the neighbourhood of Kilkenny, and on the 6th of April, the lord lieutenant issued his first proclamation under the new bill, declaring "the city and county of Kilkenny to be in such a state of disturbance and insubordination, as to require the application of the provisions of the act, and warning the inhabitants to abstain from all seditious and other unlawful assemblages, processions, confederacies, meetings and associations, and to be and remain in their respective habitations at all hours between sunset and sunrise, from and after Wednesday, the 10th day of April."

The British House of Commons, on the 4th, adjourned to the 15th of April.

Lord Althrop has deferred his motion for the "general commutation of tithes" in England, till Thursday, April 18.

The agents of Don Miguel had succeeded in obtaining in London £100,000 for him by way of loan.

In Spain, M. Zea Bermudez has triumphed over the liberal party, and all the power of the Queen is at an end. He had the address to procure the dismission of the three liberal ministers, and has formed a new ministry after his own heart. Every liberal man has been turned out of office, and several of them have been consigned to honorable exile. This change in Spain will be likely to operate very unfavorably to Don Pedro.—*N. Y. Obs.*

MARRIED—In this city, on Thursday evening last, by the Rev. President Peers, the Hon. Daniel Mayes, Professor of Law in Transylvania University, to Mrs. Elizabeth L. Humphreys, of this city.

On Tuesday last, in this county, by the Rev. Mr Dillard, Mr. Richard Allen, to Miss Helen J. Foster, of Natchez, Miss.

On the 21st ult. in this county, by the Rev. Robert Stuart, the Rev. George Crawford, of Washington, Va. to Miss Elizabeth Rowe M'Pheters, daughter of Mr. Chas. M'Pheters.

In Boone county, Ky. on the 23d ult. by Rev. J. C. Harrison, Elijah Clarkson, M. D. of Cincinnati, to Miss Caroline, eldest daughter of William A. Menzies, formerly of Bourbon, now of Boone.

DIED—In this county on Sunday last, of scarlet fever, Mr. Joshua Worley, Sen. a useful and respectable citizen.

In Philadelphia, on the 24th ult. the Hon. John Randolph, of Roanoke, Va. in the 60th year of his age.

In Cincinnati, Ohio, of the cholera, on the 22nd ult. the Rev. Samuel Johnston, Pastor of St. Paul's Church in that city.

A CARD.

M. Q. ASHBY,

Is now opening a general assortment of *New Goods*, purchased in Liverpool, New-York, Philadelphia and Baltimore, upon the best terms; embracing

DRY GOODS,

Hardware, Queensware, &c.

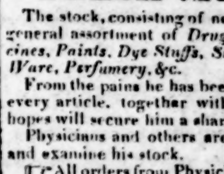
Whole setts of DINING and TEA-WARE, uncommonly nice of pattern. All of which he is disposed to sell at *Wholesale* and *Retail*, upon accommodating terms.

Also—100 *Bbls. Goose Creek Salt,*
Spun Cotton of the best quality.

Buyers are respectfully invited to call at his store on Main street, opposite the U. S. Bank.
Lexington, Ky. June 4, 1833—43-3t.

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,



Is NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.
June 5, 1833.—43-tf.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

* *Ready-Made Vests & Pantaloons,*

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—43-tf

Bloomington, Indiana
FEMALE INSTITUE,
Conducted by Mr. Perring.

In this establishment the most careful instruction will be given in every branch of a useful and ornamental Education. It is the anxious desire of Mr. P. to direct his constant efforts to the firm establishment of his pupils in the principles of the various branches of Education; to the cultivation of a taste for useful learning and science by exercising the understanding and judgment; to the promotion of improvement, by a system of familiar reading and conversation, (for which purpose a valuable library is provided,) and to the formation of habits of order and diligence, sustained by mildness and persevering attention.

The course of Instruction will include the English and French Languages, with a correct, grammatical knowledge of each, Arithmetic in a manner calculated to insure practical utility; Writing in the various hands, Geography and Geographical Drawing, History Natural Philosophy, English Composition and Rhetoric.

TERMS.

General English Education,	16	Dollars per annum.
French,	16	do.
Music,	20	do.
Drawing & painting in water colors	16	do.
Do. in Crayon and Oil,	20	do.
Short hand,	3	the course.

Each session will be of the same duration as at the College, the Summer of 4 months, commencing the first Monday in June, the Winter, 6 months, beginning the first Monday in November. Recesses during the months of May and October.

The Interrogative system is made the basis of instruction, and particular attention paid to Parsing, Orthographical, Syntactical, Historical, Geographical Exercises, etc.

From the experience Mr. P. has acquired under members of the Royal Academy in London, and the highly respectable references he is enabled to give as to his success in teaching, he hopes to obtain that encouragement he thus presumes to solicit.

References are permitted to the President and Faculty of Indiana College; Dr. Maxwell, President of the Board of Trustees; J. B. Whitecombe, Esq. Bloomington; and Gen. Howard, Rockville.

Boarding may be obtained at from a Dollar and a quarter to Two Dollars per week.
May 29th 1832.—47-3t.

Commercial & English School.
Masonic Hall, Lexington, Ky.

YOUNG Gentlemen will be received at the above School on Monday, 13th May, and classically instructed in a finished English Education; comprising as well the initiatory branches for a Junior Class in reading, writing, and Arithmetic, as also the higher pursuits of History, Geography and the Sciences. A correct style of reading in the British Classics will be particularly attended to, and every effort used to inculcate a knowledge of Grammatical Composition, in order to qualify the young mind for the general business of life, and impart a true taste for study in the most approved authors.

G. B. WHITE.
From the University of Cambridge, in England.

☞ For terms apply as above, or at his residence, South Corner of the Court House Square.
Lexington, Ky. May 8, 1333—44-6t.

NOW EXHIBITING AT THE
PAINTING GALLERY,
Corner of Mill and Short Streets, Opposite the Lafayette Hotel,
A CAMERA OBSCURA:
Also a Transparent Painting representing
Christ in the Garden of Gethsemane:
SOUTHWARK BRIDGE, London:
PASSAGE OVER THE ALPS:
Burning of the Frigate Philadelphia in the harbor of Tripoli:
CHILDREN PLAYING AT SOLDIER:
Valley of Doredeo, and Bridge near the Alps.

Continues to be exhibited the battle of New-Orleans; distress of Tygranes before King Cyrus; View of Cincinnati; Otaheite Mountains; Shipwreck of the boats of La Perouse; battle of the Thames in Upper Canada. Other paintings and some beautiful engravings, too numerous to mention, will be exhibited. The striking resemblance to real life, which the above paintings convey at once to the imagination, seldom fails to give the spectator the greatest satisfaction.

GREAT NATURAL CURIOSITY.
Miss Snyder,

A YOUNG LADY, 19 years of age, who is perhaps one of the greatest Natural Curiosities that has ever been seen by the citizens of this place, can be seen at the

PAINTING GALLERY,
FROM 10 O'CLOCK A. M. UNTIL 9 P. M.

MISS SNYDER has neither HANDS nor ARMS, nor is there the *least appearance of an arm!*

She is three feet one inch high, weighing sixty pounds, is in possession of all her mental faculties, converses very fluently on any subject, and is very fond of engaging in conversation with her visiters.

She *SEWS, KNITS, PAINTS,* Cuts a variety of Flowers, Watch-Papers &c. with her *TOES.*

The citizens of this place and vicinity will probably never again have an opportunity of witnessing so rare a freak of nature as is exhibited in the person of Miss SNYDER.

ADMITTANCE 25 cents, children under 12 years of age, half price. Open from 9 o'clock, A. M. until 10 P. M. No smoking will be permitted. Season tickets to be had at the Gallery.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.
Lexington, April 24, 1833—42-tf.

LITHUANIAN CHANT.

'Tis morning!—Ho!—O'er wilds and woods
Shine out, thou gladness-bringing sun:—
Leap, leap for joy, ye sparkling floods,
Breathe, warbling groves, your orison,
'Tis Morn!

'Tis noonday!—Ho!—Sweet incense fling,
Rose! from thy censor's treasuries;—
Skim o'er the pool, ye light of wing,
Ope, daisied meads, your thousand eyes,
'Tis Noon!

'Tis evening!—Ho!—Turn, meek-eyed herds,
Turn, gathering flocks, unto your fold;
Home to your nests, ye wandering birds,
The West pours down its molten gold,
'Tis Eve.

From the New-York Observer.

AMERICAN TRACT SOCIETY.

ABSTRACT OF THE EIGHTH ANNUAL REPORT.

While the Committee report their proceedings, they feel bound, "forgetting the things which are behind," to "reach forth to those which are before." Among the objects which now claim the attention of the Society, are—

1. *Furnishing the community with the most useful publications.*

2. *Supplying the whole population, so far as access is given, with Tracts, accompanied by Christian effort and prayer; and, as a means of securing this object,*

3. *Establishing local agencies throughout the country.*

4. *Meeting the claims of Foreign and Pagan lands.*

The death of Mr. Thomas Stokes, a member of the Committee, is noticed; and also of Messrs. S. S. Waldo and William Yonge, Agents, and Rev. Joseph W. Barr, who acted as Agent for some weeks immediately after the last Anniversary.

Owing to the difficulty of preparing the details for the report in season, the Society's year, including that now past, will be considered as closing April 15.

New Publications.

The whole number of new publications during the past year, including eleven Tracts in English; two in Portuguese; eight in German; six children's Tracts; one Handbill; Life of Brainerd, 360 pages; Edwards on the Affections, 276; Life of S. Kilpen, 156; Evidence of Prophecy from Keith, 144; Cotton Mather's Essays to do good, 108; Beecher's Sermons on Intemperance, 108; Heavenly Manna, 128—is 35; making the whole number of the Society's publications 648.

Of the Christian Almanac, 16 editions were published for 1833, and 75,000 copies published by the Society. The work is to be enlarged to 48 pages, without covers, or any increase of price.

Of the Tract Magazine, 5,250 are published monthly.

Amount of Publications printed and circulated.

	Publications.	Pages.
Printed during the year.	2,803,076	39,700,808
Circulated do. do.	3,543,087	48,400,607
Printed since the formation of the Society.	32,804,563	503,371,790
Circulated do. do. do.	28,954,173	433,238,327
Remaining in the Depository,	3,850,390	70,133,463

Of the Appeal on Cholera, 166,000 were printed, and most of them circulated within eight weeks. Of the tract, "I am an Infidel," 119,000 have been circulated during the year.

Gratuitous Distributions.

Foreign, 688,969 pages; Army and Navy, 147,660; distributed by Agents, 552,671; granted to individuals, 800,965; to Auxiliaries, 3,432,690; on lakes and canals and to benevolent institutions, 371,290—total, 6,003,245 pages.

Receipts and Expenditures during the year.

Balance in the Treasury, May 1, 1832,	$96 67
Received for publications sold,	31,117 58
Donations from all sources, including $6,856 97, for foreign distribution	31,229 25
Total receipts,	62,443 50
PAID for paper,	22,959 96
Printing,	13,072 93
For supplying destitute portions of the country, including more than twenty years' service of Travelling Agents, twelve of whom are laboring at the South and West,	9,847 90
Appropriations for Foreign Distributions,	10,000 00
All other expenditures,	6,458 39
Balance in the Treasury,	104 32
Total, as above,	$62,443 50

The receipts and gratuitous distributions exceed those of any former year; and the foreign appropriations are more than in the 7 years preceding.

The visiting and Financial Secretary, since December 1, has visited the principal towns from Charleston, via New Orleans, to St. Louis, in which he has raised about $3,650.

Branches and Auxiliaries.

New Auxiliaries recognized during the year, 115; making the whole number immediately connected with the Society, 999. Connected with the Society's Branches and large Auxiliaries, 3,594—making a total of 4,595; many of which, however, have become inefficient, and some have wholly ceased to act.

Supplying our country with Tracts, accompanied by Christian effort and prayer.

The necessity of this system of effort is clearly set forth, and its efficacy, especially where the distributers have made *particular individuals the special objects of their prayers, and their renewed and persevering labors;* and where *District prayer meetings* have been sustained with spirituality and vigor.

The substance of the reports for the last month's distribution in the 8th Ward in the city of New York, are given as an illustration of what might be expected by the blessing of God, were similar exertions put forth throughout the country—nine written reports having been received; which, in addition to many cases of seriousness and anxiety, mention *fifteen* instances of hopeful conversion.

Labors of the Society's Agents.

The Society has now 16 Agents laboring in their appropriated fields, viz. 3 in New York, 1 in New Jersey, 1 in Virginia, 1 in North Carolina, 1 in Tennessee, 2 in Kentucky, 1 in Ohio, 2 in Indiana, 3 in Illinois, and 1 in Missouri. Four others are under commission and expected to enter on their labors immediately, and some others are laboring for short periods in different parts of the country.

The Report proceeds to give facts communicated by 12 local Agents, showing the destitution of their respective fields, and the success which has attended their efforts. The aggregate of the items reported by them gives to each Agent's field, on an average, 25 counties; 23,400 square miles, and a fraction less than 300,000 inhabitants. It shows that, according to the best information obtained, a fraction less than *one half of the population are supplied with Evangelical preaching;* and that a fraction more than *one third of that half absent themselves;* making a fraction more than *two thirds of the whole population who do not attend on the stated means of grace.* The Committee do not vouch for the correctness of this statement. They have only given with arithmetical accuracy, what is the average of the aggregate report made by 12 laborers from such data as has been within their reach, in 12 different fields, wholly independent of each other. And the Committee have no reason to believe, that the remaining Agents' fields, which it has been contemplated to occupy throughout the country, are better supplied with the means of grace, than the 12 above reported.

So far as these statements accord with facts, they give pain to the hearts of the Committee. They do not pertain to any one portion of our land. They are presented as showing the *moral wants of our beloved country,* and as an incitement to those who regard the eternal welfare of her population, and wish that she may be made a blessing to the world, to *pray,* and to *labor,* and if necessary to *change their field of effort,* and transfer themselves wherever their services are most required.

The committee hope that, affecting and unquestionable as are the claims of Pagan lands, they will not be perverted to withdrawing the attention and efforts of the Christian community from the *still pressing and unsupplied claims of our own country.*

The Foreign Field.

The Committee feel bound to render special thanks to God, that they have been enabled, during the year, to transmit the sum of *Ten thousand dollars in cash* to aid in the circulation of approved Tracts at the following stations: viz. by American Baptist Missionaries in Burmah, $1,500; American Missionaries and Mr. Gutzlaff in China, $1,500; Bombay, $1,500; Ceylon, $1,000; Sandwich Islands, $1,000; Malta and countries on the Mediterranean, $1,000; Protestant Episcopal Missionaries in Greece, $500; Paris Tract Society, $1,500; Hamburgh, $500—total, $10,000.

While the committee trust, that God will render these appropriations the means of great good, they also believe that the expending of this amount will *but create an additional demand,* and RENDER A MUCH LARGER AMOUNT REQUISITE IN ALL SUCCEEDING YEARS. The heathen are given to Christ as "his inheritance," and the work of pouring the light of truth upon their dark minds is one of boundless extent. The committee hope these efforts will be renewed, with redoubled vigor, and persevered in, in the strength of God, till the millenium day shall dawn. Too long have beloved Missionaries toiled, and many of them fallen in the work, while extending their eye in vain to the American churches for sufficient aid in their Tract operations. All their communications, (of which the report contains large extracts) shows how indispensable are Tracts to the success of their work, and how much they are cheered and encouraged by the Society's appropriations. The committee would gladly if possible, *anticipate* their wants, and instead of waiting till a pittance shall be wrung from our hands by their earnest and reiterated appeals, *encourage them to go onward*—to enlarge their efforts—and devise liberal things for millions perishing around them.

It is a most instructive fact, that *the society has been blessed in its pecuniary means, just in proportion to its efforts for foreign and pagan lands.* When these efforts were commenced with any degree of efficiency, in December, 1831, the society owed on money loaned from the banks $8,000; and for paper bought on credit, $12,000. It transmitted to foreign lands, before the anniversary then ensuing, $5,000; and has since transmitted $10,000; and now the last cent of the debt is paid; it is disencumbered from its burden and may press forward unhindered in its blessed work. These facts the committee feel constrained publicly to state as an humble acknowledgment to God. He has placed it on record. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty." May He ever give the committee and all connected with the society, grace to *trust Him and go forward in the discharge of duty.*

All the intelligence the Committee have received from Pagan nations confirms the evidence that God will use THE PRESS, as an important auxiliary to Missions in their illumination and conversion. The Committee of the American Board for Foreign Missions have recently estimated that, could sufficient pecuniary means and an adequate number of Missionaries be secured, there are now needed in Pagan lands ONE HUNDRED PRINTING PRESSES.

The report proceeds to give an interesting sketch of intelligence received from various stations.

A communication from the *Paris* Tract Society states, that, if they had to-day 20,000 francs ($4,000,) they could profitably expend it in a few months, without extraordinary exertions.

A letter from the Society at *Hamburgh* shows that the friends of Evangelical truth there are few—are suffering severe persecution, and in much need of assistance.

Rev. Mr. Knill, Mr. Ropes, and the band of Christians in St. Petersburgh, have the sanction of the highest authority in issuing their publications; and a field of effort extending thousands of miles. Two dignitaries of the Russian Church, have promised to *translate Baxter's Saints Rest and Call to the Unconverted in Russia.*

Letters from Rev. Mr. Temple at Malta, and Rev. Mr. King in Greece, express much gratitude for the aid received, especially for printing *eight Scripture narratives* in modern Greek, which have been approved by the Committee—the Greeks not now having the Old Testament in the language in general use.

Very interesting letters have also been received from Rev. Messrs. Goodell and Dwight, and Rev. Mr. Shauffler, Missionary to the Jews, in *Constantinople,* stating that new fields are opening there, particularly among the Armenians, and that they had *commenced the preparation of Tracts, not knowing how the expense would be borne,* when information of the Society's appropriation arrived.

At the Sandwich Islands presses are in active operation, and such is the desire and the ability to read, that every thing printed is perhaps more sure to be attentively read than at any other station, or in any other language.

Testimonies from the oldest missionaries in *India,* show that tracts are indispensable to their highest usefulness, and have been greatly blessed.

In the country around *Bombay,* several persons have been found, who had obtained a tolerably correct idea of Christianity from Tracts carried into the interior by merchants. On perusing the Tracts, some of the Hindoos have expressed great astonishment, and have said, when you have distributed a great many such, *then there will be a change.*

Very full and satisfactory communications have been received from *Ceylon,* stating the number of Tamul population at from eight to twelve millions; that it embraces multitudes of readers, and that experience proves that short Tracts adapted to their condition will be extensively read. Printing presses are forthwith to be established at this station.

A resolution of cordial thanks for the aid extended to *Burmah* has been received from the Baptist Board for foreign missions, and abundant facts are contained in the journals of missionaries, showing the extent and success of Tract distribution. Great importance is attached to this nation from *its proximity to the Chinese empire*—inaccessible almost from her eastern ports, but on a part of her western border having a population of intermingled Burmese and Chinese. Let Boodhism in Burmah—a religion which she once lent to China—be exchanged for the religion of Christ, and who can tell how soon she shall give *Christianity* also to China, and her untold millions embrance the only Redeemer.

American missions are in contemplation for *Siam,* where the journals of Messrs. Gutzlaff, Tomlin, and Abeel, show that a wide door is open for Tract operations.

Copies of nine Tracts written and printed by Leang Afa, a native Chinese convert, have been received, and were laid before the Society. Other Tracts have recently been issued, and a number of Scripture Tracts were in the hands of the printer at Canton, at the latest dates. The general Circular of Rev. Dr. Morrison and Rev. Mr. Bridgman, written just twenty-five years after Dr. Morrison's first arrival in Canton attaches great importance to operations through *the press,* and states that some Christian tracts are known to have reached and been read by the Emperor himself.

Of the *evidences of the Divine blessing* on the Society's publications and labors, the report contains the most full and cheering details.

AMERICAN SEAMEN'S FRIEND SOCIETY.

ABSTRACT OF THE 5TH ANNUAL REPORT.

The progress of this society during the past year has been highly encouraging. Its sphere of operations may be divided into five portions or departments, viz. 1. Seaports of the United States. 2. Ports and places on our inland waters, especially the line of navigation from New York, through the Hudson river, Erie canal, the great lakes, Ohio canal, and Ohio and Mississippi rivers. 3. The U. S. Navy. 4. The U. S. Whale fishery and 5. Foreign ports generally.

1. Seaports of the United States.

The number of seamen belonging to the seaports of the U. States is supposed to be nearly 100,000. In *Portland,* there has been a great advance during the past year in the number and influence of Temperance Boarding houses. The "Seamen's Mansion" has entertained 600 boarders and has fully supported itself, although this is only the second year of its establishment. In *Salem,* a chapel and preacher have been provided and a Temperance Boarding house for seamen is in successful operation. In *Boston,* the Seamen's Friend society are relieved from the heavy debt for the church on Fort hill, and are engaged in building a new church in another part of the city. A large Female society has been formed for the relief of the temporal wants of seamen. In *New Bedford,* a system of efforts for the benefit of seamen has been commenced during the past year, with good prospects of success. In *New London,* a preacher has been procured In *New Haven,* a Free church has been organized with special reference to the accommodation of seamen. In *New York,* a Female association has been instituted for the relief of the temporal wants of seamen, and a Marine Temperance society has been formed with flattering prospects of success. In *Philadelphia,* societies have been formed for the relief of the temporal and spiritual wants of seaman, one of which also supports the preacher of the Mariner's Baptist church. In *Baltimore,* the usual operations have been continued. In *Charleston,* $1340 were recently raised by a Ladies' fair to aid the various institutions for seamen in the city. In *Savanna,* a Mariners' church has been commenced in a fine situation. In *New Orleans,* little has been done during the past year, in consequence of the failure of this society to send on a preacher.

2. Ports and places on our inland waters.

In *Albany,* much has been done for the promotion of temperance among the boatmen, especially by the distribution of the Temperance Recorder. In *Troy, and Utica,* churches have been provided and preachers employed for those connected with inland navigation. At *Oswego,* a preacher has been regularly employed, and the happy fruits of his labors are visible in all the ports of lake Ontario. During the winter, while the navigation was closed, the seamen formed themselves into a school, and the captains in the place taught them gratuitously in rotation. At *Rochester,* a room was provided for the watermen last summer, in which religious services were held on each Sabbath. At *Buffalo,* the past year has been "a season of refreshing from the presence of the Lord," and as one of the fruits of the revival, a church has been organized which promises much usefulness to the cause of seamen. The captains of the steam-boats and of the shipping generally, have formed themselves into a society to co-operate with the Seamen's Friend society of Buffalo, in an effort to erect a large house of worship with apartments for a reading room, register office and Sabbath school. A gentleman of the village has given an ample lot of ground for the object, and the ladies have formed a large association for the purpose of lending their assistance to the whole work. A school was also opened here by the seamen during the winter, when the navigation was closed.

3. The Navy of the United States.

The number of men connected with the U. S. Navy is about 4,000; of whom 1,000 are officers of different grades. In the Mediterranean squadron, last summer, 819 out of 1107 men, had stopped their ration of ardent spirits, and on board the John Adams not a man "drew his grog." The Dolphin in the Pacific, according to the last accounts, had only nine men who took their ration of spirits. Several Sabbath schools and Bible classes have been taught on board our vessels of war during the past year, and where there was neither chaplain or schoolmaster on board, this has been done in some cases by other officers. The way seems to be opening for a more thorough distribution of Bibles and Tracts among the men; and several officers of late have offered to take charge of these publications for distribution at the ports which they may visit. The chaplains and schoolmasters are doing much good in the Navy.

4. The Whale Fishery.

This department of the Society's labors is becoming every day more and more important.

The *sperm fishery* is carried on principally in the Pacific ocean, and employed on the first of January last, 203 American vessels. The voyages generally occupy between two and three years, and the number of hands in each ship is on an average about 25, making the whole number of men more than 5,000. What is termed the *Right Whale fishery* is chiefly prosecuted near the Brazil banks, and the voyages are usually from six months to a year in length. The committee have no certain information respecting this branch of the business, but have been told by those whose opportunities for forming a judment have been very considerable, that it is more extensive than the other. They consider it fair to estimate the whole number of men engaged in the whale fisheries at 10,000, about one-half of whom (those engaged in the sperm fishery) are at sea so large a portion of their time from their boyhood, that their habits and whole character may be said to be formed on the deep.

During the past year the cause of *Temperance* has made encouraging progress in the Whale ships. Out of 97 whale ships that sailed from New-Bedford the last year, 75 carried no ardent spirits as an article of drink, and some of them carried none even for medicine. A large number of the whale ships from other ports are conducted upon the same temperance principles. A company has been formed at Sag-harbor, L. I. to conduct the whale fishery according to certain rules, one of which is that *the men are to rest from their labors on the Sabbath.* In other ports also the subject of the proper observance of the Sabbath is under consideration.

But the most prominent occurrence of the past year in this department, was the *embarkation of the Rev. John Diell* in November, as *Chaplain to American Seamen at the Sandwich Islands.* Mr. Diell was accompanied by a wife of kindred spirit, and carried out with him materials for erecting a chapel, with apartments for the residence of his family, and a reading room for seamen. He also carried out a library containing new books to the value of over $500. The towns engaged in the whale fishery have felt a deep interest in this mission, and some of them have contributed liberally towards its support.

5. Foreign ports generally.

During the past year, two important foreign stations have been occupied besides that at the Sandwich Islands. In July the Rev. Flavel S. Mines with his lady, sailed for *Havre in Fance.* He was received with great cordiality, and, aided by the Rev. Mr. Wilkes of Paris, Mr. Edgerton, a merchant from Baltimore, and others, made a successful commencement of his labors. He has gathered a respectable congregation in a chapel, rented and fitted up for the purpose, and has been permitted to witness the hopeful conversion of 12 or more individuals, two of whom are ship-masters. A church has been organized, consisting of 24 members; a Sabbath school established, embracing at the last dates, 15 teachers and 75 scholars.

In June the Rev. Edward Stevens embarked at Philadelphia in the ship Morrison for *Canton,* where he arrived safely after a passage of 116 days, and was received with great kindness by Dr. Morrison, Mr. Bridgman and others. Several of the ship-masters offered the use of their ships for services on the Sabbath, and the congregations usually consisted of from 70 to 100 persons. Mr. S. had also commenced a service at the factories on Sabbath evening. During his passage out, besides some seriousness among the sailors, a fellow passenger was hopefully converted.

Among other places which present loud calls, the committee mention *Smyrna* and *St. Petersburgh. Calcutta* is also under consideration, and to *Smyrna* £40 have been sent, to be added to a sum expected from England for the purpose of building a seamen's chapel.

PRESBYTERIAN EDUCATION SOCIETY.

ABSTRACT OF THE 15TH ANNUAL REPORT.

This society was formed in 1818, and has aided in obtaining an education for the ministry, SIX HUNDRED AND SEVENTY-NINE YOUNG MEN from the following states, viz.

Maine	7	Vermont	27
New Hampshire	8	Massachusetts	41
Connecticut	28	New-York	318
New-Jersey	30	Pennsylvania	37
Delaware	1	Maryland	7
Virginia	11	North-Carolina	2
Georgia	4	Alabama	4
Tennessee	46	Kentucky	19
Ohio	72	Indiana	8
Ilinois	1	Michigan	5
Terri. out of U. S.	3		
Total			679

Number now under patronage.

The applications for aid during the past year have been more numerous, and the drafts upon the treasury greater than during any former year, but the liberality of the Christian public has supplied the society with the means of meeting promptly all demands, and no worthy applicant has been rejected.

After deducting the number licensed to preach, and the beneficiaries transferred to the American Education Society, there remain at present under patronage FOUR HUNDRED AND SEVENTY ONE, connected with the seventy-seven institutions, viz.

In 10 Theological Seminaries,		74	beneficiaries.
15 Colleges		150	"
52 Academies		247	"
Total	77	471	

An interesting fact exhibited by the above table is, that *more than one-half* of the whole number under patronage, are in the *first stage* of education, distributed in 52 academies.

New applications.

The whole number of new applicants received to patronage during the year was *one hundred and sixty-two;* of whom 10 were members of theological seminaries, 27 members of colleges, and 125 members of academies. A review of the ratio of new applicants for the last three years, will show an encouraging advance.

For the year ending May 1831,	32	new beneficiaries.
" 1832,	126	"
" 1833,	162	"
Total in three years	320	

Number licensed to preach.

The number of young men who have during the year finished their studies with approbation, and have been commissioned to preach the gospel, is 25; of whom three have devoted themselves to the work of foreign missions; and it is an interesting fact, disclosed by a recent examination of the subject, that of those who have been and now are successful foreign missionaries, full two-thirds were aided by Education Societies in their preparatory studies.

Change in the rules.

The following change in the rules has been mutually adopted by the Presbyterian and American Education Societies.

"No member shall be considered a candidate for assistance who has not been a member in good standing of some Christian church at least *six months,* and who has not pursued classical studies from *three to six months,* at the discretion of the examining committee, to which he applies, and who has not attained to 14 years of age."

Amount of earnings.

The last report stated that the earnings of the beneficiaries amounted to $2882. This year the amount has been greatly increased, as will be seen in the following table.

36 men in	8	theological seminaries earned	$1,129 70
78 "	8	colleges	2,082
115 "	35	academies	3,292 34
Total 229 "	51		6,504 04

The average amount earned by each individual is twenty-eight dollars and forty cents. Of the whole sum, $4,831 80 (more than three-fourths) were earned by MANUAL LABOR, without turning aside from the regulations and hours of study, and the remainder ($1,472 24) by school-keeping. The directors regard these facts as highly creditable to the men under patronage, and as giving promise that our future missionaries and ministers will be men of nerve, inured to hardships and trained for noble enterprise.

Receipts and Expenditures.

From the report of the Treasurer, it appears that at the commencement of the year there was a balance in hand of $385 93

There has been since received 23,628 63

Making a total of 24,014 56

If to this sum be added the earnings of the beneficiaries, which may be justly regarded as contributions to the cause, it would make the grand total, $30,518 60.

The increased income from the direct receipts into the treasury, amount to $7,391 15. If to this be added the increased earnings of the beneficiaries, it will exhibit a total increase of $10,913 05.

There has been paid, to meet the quarterly appropriations to beneficiaries, $18,324 00

For salaries of secretaries, treasurer, and agents, travelling expenses, office rent, postage, Quarterly Register, and incidental expenses, 5,690 56

NEW-YORK SUNDAY SCHOOL UNION.

ABSTRACT OF THE 17TH ANNUAL REPORT.

There are now connected with this Union 68 schools, all having a male and female department except two. In 62 school from which reports have been received, there are 975 male teachers, and 1,039 female teachers; in all, 2,014, of whom 1,574 are professors of religion, 417 have been Sunday schools pupils, and 117 have professed religion since the last report.

Of the pupils there are,

White boys,	5,625	White girls,	6,432
Colored boys	331	Colored girls	546
Col'd male adults	241	Col'd female adults	305
Total	6,205		7,282

making a grand total of 13,484 scholars; of whom 242 are professors of religion, and of these, 211, in 26 schools, have made a profession since the last report. Of the 211, 153 were in four schools.

Of the teachers, 31, and of the pupils, 10 have commenced preparation for the ministry. Three of the teachers have entered the sacred office, and are preaching the gospel.

The number of libraries is 56, making an increase of 5 during the year, and the whole number of volumes in the libraries is 16,490. There has been an increase during the year in the number of teachers of 185, and in the number of pupils of 1,749.

Last year there were added to the church 244 teachers and 273 scholars; in all, 517. This year there have been added only 112 teachers and 211 scholars; in all, 324, which added to the former aggregate, (2,841,) makes, from the beginning, 3,164. The whole number who have commenced studies with a view to the ministry, from the beginning, is now 211.

In several of the schools great pains have been taken to connect with them *infant classes,* and wherever this is practicable, it is exceedingly desirable.

The Board gratefully acknowledge a donation of 3,000 Bibles from the American Bible Society, which have been distributed among the schools. The Young Ladies' Bible Society have also supplied the schools with Bibles and Testaments.

A Teacher Wanted.

AN English and Classical Teacher, who can bring satisfactory credentials, will find a profitable situation by applying to the Pastor and Elders of Pisgah (Presbyterian) Church, Woodford county.—The second Session of this School will commence, July 1st. Boarding can be had, in respectable families, near the school, on very reasonable terms—and the tuition fees are lower than is customary in this country.

May 22d, 1833.—26-6t.

DOCTOR PINCKARD

RESPECTFULLY offers his professional services to the citizens of Lexington, and neighborhood. He has, since graduating in 1826, with the exception of the last six months, been constantly engaged in the practice of Medicine in Kentucky, Ohio, Indiana and Mississippi.

Office, Short-street, next door to the office of Oliver Keen, Esq. Residence, Constitution-st. near the dwelling of M. Kennedy, Esq.

All professional calls promptly attended.

Lexington, May 7, 1833—44-6t.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health,* has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, resident on Short Street near the Court House, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf

Splendid Cloths & Cassimeres.

DRAKE & FRAZER,

No. 76, Main-Street, Lexington, Kentucky.

ARE are just receiving a large and splendid supply of FASHIONABLE GOODS, suitable for the present and approaching season,

AMONG WHICH ARE

Super Blue, Black and Polish Mixed Cloths; Auburn, French, and German Browns; Invisible and Olive Greens; Mulberry, Claret, and Olive Browns; Single and Double Milled Cassimeres, of the most fashionable colors; Superior French Bombazines; Fashionable Striped Nankeens and Drillings; Gum Elastic Silk and Net Suspenders; Silk and Cotton Half Hose; Superior Gloves, Stocks, Shirt Collars, Cravats, and Pocket Handkerchiefs; Fine Linen Ready Made Shirts and Shirtees; a large supply of Fashionable Vestings; Walking Sticks and Umbrellas; Visiting Cards, and Curls; and a variety of fancy articles, which we hope our friends will call and see; and intend selling them low for cash, as they have all been purchased by one of the concern who has just returned from Philadelphia and New-York.

Latest Fashions Just Received.

☞ Our work shall be executed in the best and most fashionable style.

Lexington, March 27—38-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10, 1832.—15-tf.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.;* and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small,* beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS,
Main-Street, Lexington.

Nov. 14, 1832—20-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

THE WESTERN LUMINARY.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—*Two Dollars,* if paid in advance, or within the first six months,—*Three Dollars* after the expiration of the year.

☞ Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞ All communications must be post paid, except letters from Agents remitting subscriptions.

☞ All Postmasters, who are so obliging as to act as Agents shall have the paper sent to them without charge.

☞ Advertisements inserted at the usual rates.